



# The Role of Ethics on Tourist Destination Image Formation : An Analysis of the French Student Travel Market

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**Université Nice Sophia Antipolis**

**The Role of Ethics on Tourist Destination Image Formation:  
An Analysis of the French Student Travel Market.**

**Le rôle de l'éthique sur les processus de formation de l'image  
d'une destination touristique : Une analyse d'un public étudiant  
voyageur français**

*Thèse pour l'obtention du Doctorat en Sciences de Gestion  
présentée et soutenue publiquement le 10 décembre 2015 par*

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**Jury**

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# General Introduction

## 1. Background and Rationale to Research

“Tourism is like a bridge. It connects our countries and it can connect people to each other.”

Karen Chen (*in Controversies in Tourism, 2012, p.11*)

The tourism industry, one of the fastest growing economic sectors in the world (United Nations World Tourism Organisation UNWTO, 2015) represents a global economic activity working with destinations worldwide from principal cities and capitals to rural villages. It represents an estimated economic value of US\$ 1,245 billion (937 bn euros) (UNWTO, 2015), and provides 277 million jobs worldwide (World Travel and Tourism Council, WTTC, 2014), with an expected growth rate of 2.6% by the end of 2015 (UNWTO, 2015). It is perhaps not surprising therefore that Fennell (2006, p. 1) describes tourism as being “the world’s foremost economic engine” and “economic giant.”

There is an array of benefits that come with tourism, such as improved facilities and infrastructure for local residents, increased and complemented financial income, increased spending can create viability for local businesses. It can also raise socio-cultural awareness for host and visitor as well as preserving the manmade and natural elements that comes with the tourism product (Gonzalez Bernaldez, 1994). In their Tourism Highlights, the UNWTO (2015) reported that more and more destinations are investing in tourism development, creating jobs, companies and improving infrastructure that has enabled socio-economic progress; a key driver of change. Many destinations promote their cultural heritage attracting visitors to what could be described as an authentic holiday and what governments may consider to be a learning of cultures and understanding between people, improving international relations between governments and nurturing world peace (WTTC, 2014). The intent is that these benefits are accessible to the international flow of arrivals that reached a total of 1,133 million overnight visitors worldwide in 2014. The UNWTO (2014) report that the flow of international visitors has represented an average increased growth of 3.3% per year since 2009, regardless of the macro trials that the industry has been faced with.



Some however would argue that all this economic wealth and creation of employment has come at cost, especially to those parties who do not have the same force or clout to contest the negative impacts that arguably come hand in hand with the economic advantages. Influences have predominately been put under the environmental, economic and social impacts that affect destinations and local communities. This has been noted under dominating local land to build western styled hotels that attract wealthy tourists who are looking to get away from it all, but expecting a home from home experience. Tourism may generate employment, however many people are obliged to leave their families and communities, rather than finding opportunities in local employment (Fennell, 2006). Communities are being deprived of their natural resources to assist in upgrading the infrastructure that is required to attract a particular type of tourist. It could be argued that the improvement of local infrastructure is a positive influence and generates a progressive economic impact to local tourism. However, the paradox is that most of the returns from local tourism will be given to the foreign businesses that own and dominate the local tourism products and services.

When presented with such information it is easy to see that tourism development often comes at a cost (Moufakkir, 2012) of which has received much criticism by an array of academics and associations alike (Saarinen, 2004). Researchers Fleckenstein and Huebsch (1999, p. 142) put it plainly more than a decade ago when they stated that,

“ .... the tourism industry must realise that the industry is community based and consideration must be given to the socio-cultural costs of tourism development and, being service orientated, it must be ethical in its treatment of customers and employees.”

This has given way to ‘alternative’ types of tourisms that have derived from the needed solutions to combat the negative impacts that come with Mass tourism. These different types of tourisms also attempt to manage the growth of 1,133 million visitors per year and answer the growing demands and trends that come with the evolution of holiday consumerism. There are many examples provided by the industry which range from ‘sustainable’, ‘responsible’, ‘ethical’, ‘just’, ‘eco’, to ‘fair trade’ (Lovelock & Lovelock, 2013). However, the majority have derived from the purposes of sustainable tourism that was introduced by the World Commission for the Environment and Development in 1987 via the Brundtland report. The principal objective of sustainable tourism was an attempt to manage the economic, social and environmental impacts that influenced the assortment of stakeholders from both a visitor and

host perspective.

Although sustainable tourism portrays an overall positive image for the industry, this array of opportunistic alternatives has been criticised for being simply a form of greenwashing that does not get to the root of the problem. This was discussed recently by authors Grimwood et al., (2015, p.23) who cited Wheeler (1991) as being an early cynic that believed 'responsible' tourism was simply a "marketing ploy rather than an ethical planning mechanism." There is also the belief that 'Alternative' tourisms are indeed more damaging to local communities than that of Mass tourism (Macleod, 2004).

There is a general consensus that mass tourism has more of a negative than positive image (Moufakkir, 2012). It brings to the industry problems such as the impact of physically shepherding millions of tourists across the globe and the use and waste of natural resources which rightfully belong to local communities. It is also criticized for its economic leakages which have negative impacts on the growth and sustainability of local produce along with "middle and top management jobs being filled by foreigners with little or no opportunity for locals to move up" (Oriade & Evans, 2011, p.83).

Butcher (2005) however believes that the negativity surrounding mass tourism is highly overstated and that solutions will not found in alternative tourisms and niche marketing projects, but rather in the integration of ethics into the tourism industry. Macleod (2004) agrees, explaining that if alternative tourism means having closer contact with locals and 'creating' nature trails, in the name of 'eco' and 'nature' tourism, is in fact more damaging to local populations and their environment. Moufakkir (2012) accentuates that it is not the number of tourists that are travelling that is the problem, nor is it the type of tourism that they choice. The core of the impact problem in tourism is about how tourists' behave during the tourism activity that denotes respect and protects the future of industry.

Nevertheless, solutions to these impacts need to be addressed and support for a more ethical and responsible type of tourism is demonstrated via industry professionals such as ATR (Agir Pour un Tourisme Responsable; Action for Responsible Tourism) and ATES (Association pour le Tourisme Equitable et Solidaire; Association for Equitable and Interdependent Tourism) (Dornier et al., 2011) along with the UK's Tourism Concern and the Association of British Travel Agents (ABTA) who are active in promoting responsible tourism.

In 1999, the UNWTO provided a Global Code of Ethics (GCET) that was to provide a frame of reference for all stakeholders involved in tourism activity and that addressed the economic, socio-cultural and environmental impacts of tourism (see chapter 2). Associations such as Tourism Concern and websites such as Ethical Traveler encourage, inform and educate visitors along with Rough Guide – Better World, one of the travel industries most used travel guides and social networks enabling travellers to discuss, inform and recommend future like-minded travellers.

Alternative tourisms are arguably one of the best resolutions for both local communities to benefit from the tourism industry and for the ever increasing conscientious consumers who are looking for a very different type of holiday experience to that of which comes with mass tourism. This is well summed up by the following quotes from Samuel Johnson and Gilbert Keith Chesterton respectively.

*“In travelling a man must carry knowledge with him, if he would bring home knowledge.”*

*The traveler sees what he sees, the tourist sees what he has come to see.”*

*(in Controversies in Tourism, 2012 p. 11)*

An important segment of the tourist market that has indicated their need for a more ethical and alternative type of tourism is the Youth and Student Travel Market. This segment is powerful, not only for the economic revenue that it generates (US\$ 182 million, UNWTO, 2012) but for their influence on future travel and visitors of an ever increasing accessible globe. Research carried out has demonstrated that the Youth and Student Travel Market are looking for discovery, emergence and a local experience (WYSE Travel Confederation, 2013) which resonates with the characteristics of ethical tourism (Lovelock & Lovelock, 2013), an alternative form of tourism that has been put in place to overcome the negative impacts that have been associated with irresponsible behavior. Understanding the role of ethics and how it is perceived in holiday destination choice will create marketing and business opportunities and hopefully provide a form of sustainability. These findings are important not only for the industry but also for the environmentalists, sociologists and politicians that are important stakeholders in the future of the tourism industry.

## 2. Research Aim, Methodology and Methods

The overall aim of this doctoral research therefore is *to examine how the French Student Travel Market perceives the role of ethics on the formation of tourist destination image.*

Image is a powerful marketing tool that assists marketing managers in the communicating and positioning of their products and services. The formation of tourist destination image has been researched over the past four decades and is considered to be one of the most important areas or research in destination marketing (Pike, 2002). Its principal constructs consist of the destinations cognitive and affective images along with its overall image (Baloglu & McCleary, 1999) which has more recently been included and linked to the cognitive influences of holiday choice and behavior (Lin et al., 2007). This Tourist Destination Image framework has been applied to several pieces of destination image research (Baloglu & McCleary, 1999; Beerli & Martin, 2004; Lin et al., 2007) (see chapter 2). Its cohesive structure enables researchers to understand the construction of destination image and the destination choice process. This conceptual framework corresponds to the overall aim of this research and will assist in the completion of the principal objectives which are discussed below.

To address the overall aim, the principal objectives of this research will therefore attempt *to examine the ethical factors that influence the cognitive and affective images of tourist destinations with a further investigation as to how these images impact the French Student Travel market's holiday choice.*

This will be carried out using focus group discussions and collages, which will enable the respondents to project their perceived ethical images via visual techniques. The exploratory nature of the research determines a qualitative approach that until fairly recently was rarely used in tourism marketing research. Researchers felt more comfortable and in a sense reassured by quantitative techniques that measured pre-selected destination image constructs that were taken from tourism material such as brochures and guidebooks. This arguably created a bias in the image constructs that were being measured. However, quantifiable methods were noted for providing a more structured approach where validity and reliability were measured via formula that gave credibility to their research.

Presently, the literature is being more 'acceptable' of qualitative methods with a more open and affective approach to destination image research. Tourism experiences generate emotions that provide valuable insights that assist tourism marketing managers in understanding

consumers' perceptions and behavior. These emotions are uncovered by understanding the 'what', 'why' and 'how', of consumer behavior, the qualitative research approach allows for this to be achieved.

Finally, it is useful to note that the overall aim of this research has been influenced by an array of academic disciplines. These include destination marketing, consumer research, consumer behaviour, strategy, social sciences, philosophy, ethics, geography, environmentalism and tourism. These disciplines have been essential to the completion of this thesis, providing rich and profound support demonstrating the importance of transferable knowledge in a collection of domains.

### **3. Structure of Thesis**

The structure of this thesis is presented in two key parts. The first part consists of the general introduction to the research as well as a review of the literature that demonstrates a gap and opening for this doctoral research.

The review of the literature is presented in chapter 1 and 2 respectively. **Chapter 1** commences by highlighting the complexity of defining tourist destination image and its role in destination marketing. This role is critically evaluated with a clear justification to its importance in the decision making process of holiday choice. The components, process and influencing factors on the formation of destination image are critically reviewed and supported as being the foundations to examine and investigate the importance of image in holiday destination choice.

**The second chapter** considers the role of ethics in the tourism industry. This is achieved by an initial presentation and discussion of ethical terminology followed by a critical review of ethical philosophies demonstrating where possible a link and application to tourism activity. The chapter continues with a detailed discussion and critic of the role that ethics plays on the decision making and factors influencing ethical consumption and the ethical consumer. The review continues on the tourism theme, giving clarification as to why industry adopted alternative types of tourism. This evolution of the role of ethics in the tourism industry presents the principal rationale for this thesis. The industry has seen a change in consumer behavior and in holiday choice. The discussion is continued by critically reviewing the factors that have influenced this change, with specific application to the Youth and Student

Travel Market of which results indicate are a sustainable opportunity for the tourism industry.

**Chapter 3** is presented in the second part of the thesis where the methodology and methods that have applied to provide an organised and structured collection of data will be discussed and justified. The chapter commences with a presentation of the research aim, objectives and questions that will be asked to achieve the completion of this work. A structured process is given, starting with the chosen research philosophy that will underpin the methodology and methods of this work. It continues to explain and rationalise the different steps in the process and gives a detailed description of how the data was collected with a clear justification of the chosen sample. Data saturation is discussed along with the importance of rigorous transcription and lucid coding. Thematic analysis presents how the data has been organised, giving added structure and clarity to the results. The discussion concludes with creating trustworthiness, with the support of ethical considerations and the presentation of mature and constructive limitations.

**Chapter 4** provides a detailed discussion and interpretation of results that sets the scene for the overall conclusion and contribution to research. A discussion and analysis of the global empirical results are initially discussed, this is followed by a comparison of results given by the individual groups. The chapter continues to demonstrate the triangulation between the global results from the focus group discussion and from the collage projective techniques. This provides a deeper analysis and interpretation of findings as well as supporting the trustworthiness of results. A final examination of the cognitive and affective ethical destination images is presented with a conative conclusion to the role of ethics on holiday destination choice.

The conclusion revisits the objectives of this research and demonstrates the contribution to knowledge, methodology and practice. These contributions determinate and finalise the thesis with several propositions for future research.

# **PART I**

## **LITERATURE REVIEW**

# Chapter 1: Tourist Destination Image

## 1.1. Introduction

This chapter will provide a review of the literature on Tourist Destination Image. It will commence by defining destination image, including its components and clarity of terminology used in this discipline. The importance of Tourist Destination Image will be identified, justifying the need for image construction research and its application to destination marketing and management. The discussion will continue to review destination image components as a framework followed by a discussion on how destination image is formed. The chapter will conclude by presenting an array of determining factors that influence the formation of destination image and its components.

## 1.2 Defining Tourist Destination Image

### 1.2.1 *Terminology used in destination image*

The vast study of tourist destination image, its components (cognitive, affective and global), and the accurate method of image measurement became important for tourism researchers in the early 1970's (Hunt 1972; Gunn 1972) with an increase and focus in the 1990's (Echtner & Ritchie, 1991; Gartner, 1994; Baloglu & McCleary, 1999) by both industry practitioners and academics alike. Research in destination image, now considered to be one of the most important areas in tourism research (Tasci et al., 2007), has not only been conducted in tourism, hospitality and leisure disciplines, but also in geography, psychology, sociology and business, thus providing a holistic contribution to the field of Destination Image. However with this holistic contribution also comes the problem of defining destination image.

There is unanimous agreement in the literature about the importance of Tourist Destination Images and how they affect potential business within the tourism industry. However there has been much controversy as to the understanding of the term image and a real lack of consensus as to its definition (Jenkins, 1999; Echtner & Ritchie, 2003).

This could be due to the many factors that influence and form destination image such as tourists' psychology, anthropology, geographic, culture and family setting (MacKay & Fesenmaier, 1997) as well as their motivation, accumulated experience of travelling and socio-demographic characteristics (Beerli & Martin, 2003). Tasci et al., (2007) explain that it



may also be due the vast array of subject areas that have been included in destination image research as well as the interrelated use of terminology. Image is a multi-dimensional construct (Gartner, 1989) which is immense and complicated in nature and which is also influenced by an array of components (Baloglu & McCleary, 1999; Beerli & Martin, 2003; Pike & Ryan, 2004).

The terminology used when researching destination image was also highlighted by Tasci et al., (2007) as causing a lack of coherence and ambiguity in the field. This can be seen via several authors who have carried out research in tourist destination image but have applied a different term such as destination attributes (Calantone et al., 1989), destination attractiveness (Formica, 2002; Hu & Ritchie, 1993) and destination perception (Driscoll et al., 1994; Vogt & Andereck, 2003). Although this may “contribute to the body of literature, it can also cause confusion for lay people as well as avid researchers” (Tasci et al., 2007, p. 196).

Terminology ambiguity was also discussed by White (2004) in his work on how the term image, used in tourist destinations, differentiates from other constructs such as perceptions and attitudes. He highlights this very clearly with the example of three straightforward research questions regarding London as a tourist destination: (1) “what is your attitude towards London as a tourist destination?” (2) “what is your perception of London as a tourist destination?” and (3) “what images come to mind when you think of London as a tourist destination?” Will the results from these questions provide different attributes providing a more profound image or will there be too many similarities, making it difficult to interpret and make use of the results?

When carrying out research, it is imperative that both the respondent and the researcher have the same concept, idea or definition of what is being asked. This will inevitably have an effect on the interpretation of results and credibility of the research as well as on comprehending the implication for future managerial strategic decisions.

To follow up his initial work on the comprehension of image as a construct, White (2005) carried out research where the aim was to determine if there was in fact a difference in responses when using the terms “image” and “perception” respectively. His qualitative research of asking 45 individuals with 29 different nationalities, to respond to questions that included the term image and perception of a destination, concluded that the terms were mostly identical. What the researcher did note however was that 15 out of the 45 respondents were

hesitant in answering the image question. It was concluded that respondents in the sample were perhaps trying to identify the difference between perception and image or maybe trying to recall an image in a tangible, pictorial form in order to answer the question.

Curry et al., (2006) examined the term perception from a psychological perspective and noted the difference not only between image and perception but also between seeing and perception. The authors define the perception process as that “by which sensations are selected, organised and interpreted” and one which “is strongly influenced by factors such as individual’s experience, education and cultural values (Curry et al., 2006, p. 28). However, the final outcome of our perception may be affected by what the authors describe as visual clutter; receiving too much information and environmental influences, blocking our perception and having an effect on the image we have of something.

This idea of interference from visual clutter is supported by Fridgen (1987) who differentiates between perception and image in the environmental stimuli that are required in perception. The same stimuli may generate a positive or negative perception depending on the moment in time, the situation, the mood of the individual and so on.

The perception process and its influencing factors such as internal stimuli (experience, education and cultural values) along with its external stimuli (physical, visual or verbal communication) is not unlike the image information process (Assael, 1999). However, when studying perception from a psychological perspective the emphasis is based on the sensory stimuli and the way that images are perceived and processed as opposed to destination image formation, which measures the factors that influence image. Jenkins (1999) refers to this difference by highlighting that image definition depends on which field one is working in; psychologists refer to image as a visual representation whereas behavioral geography has more of a holistic approach including all associated impressions with knowledge, emotions, values and beliefs. Fridgen, 1987, p. 102 defines image as “a mental representation of an object, person, place or event which is not physically before the observer.” In marketing, destination image is associated with attributes that underlie image and relate image to consumer behavior. To conclude it is evident that the terminology used in imagery research is complex and varied adding to the difficulty in having a consensus on a standard definition in destination image research.

### ***1.2.2 Factors Influencing the Meaning of Destination Image***

The factors influencing the meaning of destination image come from an array of elements such as the components of the image construct as well as the considered impacts that are included in the measurement of destination image. This has generated many definitions to this discipline, creating ambiguity and at times uncertainty in this research domain.

This was highlighted by researchers Echtner and Ritchie (1991; 1993) who noted that whilst assessing methods used to define and measure destination image, many of the definitions used in previous studies (from 1975 – 1990) were vague and incomplete. Tasci et al., (2007, p. 201) also found through their research on conceptualization and operationalization of destination image that “a substantial number of destination image researchers do not provide any definition as a frame of reference.” From the literature most authors are in agreement as to the importance of tourist destination image, however their definitions of image and methods of measuring vary to some extent. This has generated a variety of definitions and forms of measurement which researchers employ depending on their actual study (O’Leary & Deegan, 2003). In reality it is therefore not surprising that there are so many different definitions of destination image, with the possibility that the research may be measuring a certain image component (cognitive, affective, global) or a particular part of the image formation process or the factors influencing destination image.

One of the most cited definitions of destination image in the literature comes from Crompton (1979, p. 18) who defines the tourist destination image as, “the sum of beliefs, ideas and impressions that a person has of a destination” referring to the cognitive component of the image construct (Gartner, 1994). A cognitive image derives from what we believe that we know about an object, via our experience, education and learning.

Lawson and Baud-Bovy (1977, p. 10) state that image is an “expression of all knowledge impressions, prejudices and emotional thoughts an individual group has of a particular object or place” including the affective elements of destination image formation, which is unusual for earlier work. Much of the research carried out pre 1990’s measured the cognitive component of the image construct using a structured questionnaire with questions that derived from the destination’s attributes and/or brochures (Tasci et al., 2007). Research that assisted managers in understanding the affective evaluations, such as what the individual felt about the image and the stimulated emotions that came from the image was carried out post 1990’s with reference to both cognitive and affective evaluations enabling the total impression of a

destination image to be examined. This is given in Milman and Pizam's definition (1995, p. 21) where the authors note that destination image is "a sum total of the images of the individual elements or attributes that make up the tourism experience."

Assael's (1984) understanding of image relates to the processing of information that comes from an array of sources over a period of time which enables a total perception of a product. This definition relates to the image formation process models provided by theorist's Gunn, 1972 and Gartner, 1994 respectively. Both authors discuss the different steps of processed information and the influences that they may have on destination image.

Assael's (1984) definition is supported in brand image literature by Dobni and Zinkhan, (1990) who add that brand image is formed via consumers reasoning and emotional understanding, which is linked to both the stimulus factors of the product along with the personal characteristics of the consumer. These authors demonstrate the influence of not only processing the external stimuli but also the influence that the personal factors (internal) may have on the meaning of image.

Many authors refer to the individual's image such as Coshall (2000, p. 85) who defines destination image as "the individual's perceptions of the characteristics of destinations" whereas Sonmez and Sirakaya (2002, p. 85) refer to "a mental conception held in common by members of a group and symbolic of a basic attitude and orientation. This is supported by Jenkins (1999, p. 2) who states in her article that, "it is important to understand those aspects of image that are held in common with other members of a particular group. This understanding affords the segmentation of markets and facilitates the formulation of marketing strategies". It could be argued however that image is unique; each person has their own memories, imagination and associations of a particular place (Jenkins & McArthur, 1996) especially if the consensus is that image derives from the way we perceive, i.e. our perception process, personal characteristics and our connection with the environment of where the perception takes place.

To conclude, while the literature has shown an evolution of definitions, the concept of having a generic definition for destination image is arguably unrealistic. The confusion of terminology which is highly subjective will inevitably create different meanings for different segments. The majority of authors today create or adapt their definition to the subjects and/or objects that they are examining, whether it be the image, perception or attitude construct or

destination awareness or destination choice. The objective of this research is to arrive at an understanding of how an ethical destination image is formed and its influence on holiday choice. Therefore this work will explore the influence of ethics to image constructs as given in the literature which is composed of the cognitive, affective, global and conative aspects of tourist destination image.

### **1.3 The Role of Image in Destination Marketing**

Researching tourist destination image, its academic theories and framework solutions, is useful for the future conceptual development of the tourism discipline. However the purpose of field research is to enable strategic and tactical decisions to be made at the industry level. Ryan (1995) points out that by studying holidaymakers' perceptions, attitudes and expectations, goals may be set, determining final satisfaction to the visitor. Its operational contribution is highlighted by Tasci et al., (2007) who underscore the benefits of increased market share, improved use of capital as well as human resources and positive perception. The importance of researching this domain is supported throughout the literature (see Chon's, 1990 review) with a more recent acknowledgement from Dolnicar and Grun, (2013, p. 3) who state that the role of destination image is recognized "as one of the key building blocks of successful tourism marketing."

In order for tourism players to compete and, perhaps more importantly, stay in the competition, it is vital that they know how to put strategic use to their targeted markets' perception of tourist destinations and products. Tourist destination image creates tangibility and reassurance which in turn prove a form of differentiation which enables Destination Marketing Organisations (DMOs) to compete and position themselves via image (Guthrie & Gale, 1991; Pike & Ryan, 2004). This is supported by Beerli and Martin (2004) who believe that competition and change within the industry along with changes in tourists' expectations and motivations suggests that destinations should be strategically managed.

With access to global communication via satellite television and the internet, information regarding tourist destinations is readily available. Tourists are becoming better educated and informed which creates a knock-on effect regarding choice and new opportunities for unique experiences (Mohsin, 2005). Hong-Bumm (1998, p. 341) adds, "destination choice is influenced by the individual's perception of alternative possibilities and the feasibility of these perceptions." Image therefore assists in differentiating one destination from another and is

considered to influence the integral process of the individual's decision (Baloglu & Brinberg, 1997), sustaining a stronger influence than socio-demographic and behaviour factors (Lee et al., 2006).

Fakeye and Crompton (1991) also note the paramount role of image in the decision making process. For these authors destination image is created before the actual visit takes place enabling a potential image and pre-view of a particular destination. This is an invaluable source of information for tourism marketing managers as they have the possibility to measure the perceived image and to ensure that visitors' pre-expectations are met.

Imagery may also take part in the whole consumption experience, providing marketing and tourism planning managers opportunities to reach their targeted market(s) at different levels. McInnes and Price, (1987) believe that before purchase, vivid consumption is possible through imagery. Imagery may also increase satisfaction or add value during consumption, especially if expectations have been met. Finally after consumption, imagery can enable the person to relive their satisfied experiences via memories and souvenirs in the hope of repeat holiday purchases. The latter thus suggests that images are used to form the basis of the selection or evaluation process and are therefore seen as the connection between motivations and destination selection.

O' Leary and Deegan (1993) explain that complete image studies also provide a practical contribution that assist in the effectiveness of marketing strategies. Successful marketing strategies are also influenced by the resources, in particular the financial resources that are available. It is therefore even more significant in the situation of scarce financial resources that managers' understand tourists' perceptions of destinations and use the most effective and appropriate promotional tools (Obenour et al., 2004). Economic environment studies show that competition between destinations has increased, however funding has decreased. This contends with the need for efficient evaluations of destinations and a profound comprehension of tourists' needs (Formica, 2002). This is supported by Laws et al., (2002) who explain that lack of information and comprehension creates barriers to the development and implementation of strategy in destination image management.

O'Leary and Deegan (2003) discuss the responsibility of tourism players by stating, "those involved in image management must ensure that they are amplifying (not fabricating) positive attributes that represent the reality at the destination." This form of strategic thinking will

help to avoid gaps between customer perceived expectations and actual customer experiences.

Research carried out by Hui & Wan (2003) on Singapore as a tourist destination, highlighted that by having a basic understanding of tourist's perceptions and needs, Singapore would be in a position to create and manage an appropriate destination image and initiate a marketing strategy that would enable it to position itself as a choice destination.

O'Leary and Deegan (2003) also refer to positioning strategy in their article; they believe that "one of the most significant challenges that has appeared from the increasingly competitive global tourism environment is the need for an effective destination positioning strategy." Having this strategic information will enable tourism players to differentiate from their competition (Font 1997; Lin et al., 2007) and be "mutually beneficial to both the marketer and the consumer" (Pike & Ryan, 2004, p. 333).

It is however important to note that achieving the "right" marketing and positioning strategy is in fact very difficult for tourism players. Tourism is a highly volatile industry with many macro forces that are difficult to control, if not arguably uncontrollable. These factors, along with many intangible sources, will affect tourist destination image and indeed tourism marketing itself. Hannam (2004, p. 256) justifies this complexity well, "tourism marketing .....is no longer concerned simply with representing or conveying an image of a place, but with attempting to sell an experience of a place by explicitly relating to the lifestyles by consumers." Morgan and Pritchard (2002) argue that the images of sand, sea and sun are only one form of creating image perception, empathy that the visitor has with the destination is another major attribute that will provide an ongoing challenge for tourism marketing managers. This statement concludes the importance of the role of image in destination marketing.

## **1.4 Tourist Destination Image Formation (*components, process and influencing factors*)**

The review to date has discussed the problems in defining destination image, be they due to the array of terminology used or the factors that influence the meaning of destination image. The importance of destination image both to industry and research has demonstrated its application to marketing and its respective research areas.

The review will continue with a discussion of destination image as a concept, and will examine the role of destination image components, how tourist destination image is formed and what factors influence its formation.

### **1.4.1 *The Components of Destination Image***

Destination image components, its process and the factors that influence the overall image have been conceptualized by several principal theorists; Gunn, 1972; Echtner & Ritchie, 1991; Gartner, 1994; Baloglu & McCleary, 1999; Gallarza et al., 2002; Beerli & Martin, 2004; Govers & Go, 2004 and Tasci & Gartner, 2007 respectively.

As previously discussed in the defining of destination image, the components of this construct are multi – dimensional in nature and include cognitive and affective evaluations (Pike & Ryan, 2004; Lin, et al. 2007; del Bosque & San Martin 2008) along with the overall or the holistic evaluation of the destinations image (Echtner & Ritchie, 1993; Baloglu & McCleary 1999; Beerli & Martin 2004).

The cognitive or perceptive/cognitive as described by Baloglu and McCleary (1999), are evaluations that refer to the individual's own knowledge and beliefs about an object. This is supported by Del Bosque and San Martin (2008, p. 553) who state that cognitions are processed via the “external information of the tourist experience in order to form their own beliefs and judgments.” Boulding (1956) believes that cognitive images derive from fact, which generates a “sum of beliefs and attitudes of objects leading to some internally accepted picture of its attributes” (Gartner, 1994, p. 193).

Tasci et al., (2007, p. 199) define cognition “as a mental response that involves thinking about, paying attention to, remembering, understanding, interpreting, evaluating (good/bad, favorable/unfavorable), and making decisions about stimuli in the environment.”

Cognitive knowledge may be organic (non-commercial) or induced (commercial) forms of



information and not necessarily from a previous visit of a destination (Pike & Ryan, 2004). Cognitive images are mostly derived from physical tangible attributes which were primarily measured individually using quantitative methods. Cognition relates to the thinking side of consciousness whereas affective assists in the understanding of the emotional side (Oliver, 1997).

There is an agreed consensus by several authors that affective evaluations refer to the feeling or the attachment the individual has toward the object or destination (Baloglu & McCleary, 1999; Beerli & Martin, 2004; Pike & Ryan, 2007). Gartner (1993, p. 196) relates the affective component directly “to the motives one has for destination selection” and the influence it has on the evaluation of the service or product. The affective component has been proven to be of equal importance in consumer satisfaction formation (Oliver 1993; Wirtz et al., 2000; Yu & Dean 2001). Tourism is considered to be an experience and an emotion that strengthens the importance and the evaluation of the affective component in destination image formation.

The Affective Response Grid was created by Russel, Ward and Pratt in 1981. After having factor analysed 105 common adjectives stated to describe the affective image of place, the researchers found eight adjective dimensions; which “are not independent of each other but represent a circumflex model of affect” (Pike & Ryan, 2004, p. 334). The understanding is that although *exciting* is an independent dimension, it is a function of *arousing* and *pleasant*. The same is understood when recognising *distressing* as an affective response; this adjective functions along with arousing and unpleasant. These eight adjective dimensions have been further used to measure the affective image as four semantic differential scales; arousing/sleepy, relaxing/distressing, pleasant/unpleasant, exciting/gloomy by Baloglu and McCleary, 1999; Pike and Ryan, 2004 and Lin et al., 2007 respectively.

“Only recently have destination studies investigated both cognition and affect toward destinations together” (Pike & Ryan, 2004, p. 334). This may be due to the increased importance of knowing and understanding the feelings and emotions that are conjured via tourist destination image (see Ryan & Cave, 2005, Trauer & Ryan, 2005; Lin et al. 2007; Del Bosque & San Martin, 2008; Nicoletta & Sevidio, 2012; Pan et al., 2014; Alvarez & Campo, 2014). It could be argued that understanding the affective motives in tourism research is key to having a successful marketing strategy and this is an area that needs much development in the tourism literature. Effort has been made by applying the above cited grid by Russel, Ward and Pratt (1981), however the adjectives used are from a secondary nature, such as the

literature, and do not allow for a complete affective understanding of tourism destination image. This is critiqued further in that the majority of these studies apply a quantifiable method of measuring affective components, when it is arguably more important to understand the meaning of affective images in tourist destination image via qualitative methods. This would encourage vision for the tourist destination and support future strategic decisions that may tap into the motivational mindset of potential visitors’.

The importance of having an overall or holistic image of a destination was noted by Echtner and Ritchie (1991, 1993). The authors created and tested a holistic model of a tourist destination’s image that included the functional characteristics (tangible/cognitive), the psychological characteristics (intangible/affective) along with the common and unique attributes, providing a framework to measure the holistic image of a tourist destination’s image. This model enabled the researchers to apply a combination of structured and unstructured methods to obtain an overall/global image as opposed to only researching the functional, tangible characteristics of a destination’s image. This method of measuring tourist destination image research was welcomed by researchers and has been applied to Hong Kong’s image as a tourist destination (Choi, Chan & Wu, 1999) and to Ireland as perceived by the French (O’ Leary & Deegan, 2005). However, the chosen structured attributes that are applied to measure the destination’s image are once again, taken from secondary sources including travel brochures and travel literature and thus excluding exploratory findings.

The global component of destination image was also added to the cognitive and affective elements by Baloglu and McCleary (1993) when they developed and tested a general framework of destination image formation, measuring the influence of personal factors and external stimulus factors on the cognitive, affective and global image of four different countries. The evaluations determined that global image is a result of cognitive and affective images with the affective responses being shaped from the cognitive influences (Baloglu & McCleary, 1999; Beerli & Martin, 2004; Lin et al. 2007), denoting an interactive relationship that merits further understanding of the research domain.

Baloglu and McCleary (1999) continued the application of the cognitive, affective and global image constructs to position four Mediterranean destinations for the U.S market. The authors denote that as well as providing implications for the destinations positioning strategy, the results also enabled recommendations for the promotion and product development of the destinations. A similar study was carried out by Pike and Ryan (2004) when the authors

applied cognitive, affective and conative constructs to competitively position a set of domestic short break destinations in New Zealand. Results concluded that destinations can be positioned as leaders in their domain, extracting principal features that provide management the tools to differentiate their tourism product.

The importance of researching the global or holistic image and its interaction with the cognitive and affective elements was also recognised by Beerli and Martin's (2004) when they included all three image components (cognitive, affective and global) in evaluating the influence of information sources (primary and secondary) as well as personal factors such as the individuals socio-demographic characteristics on destination image.

The work of Tasci et al. (2007) proposes an interactive system of destination image components. This system not only includes the interaction between the cognitive, and affective evaluations of destination image, but also the interaction between the common, unique and holistic attributes (Echtner & Ritchie, 1993) of the destination. Once a holistic image is formed and the individual has understood their feeling towards that image, a decision would be made in choosing a destination, incorporating the conative component of destination image. The authors suggest that by understanding the components from an integrated perspective, managers may have a better understanding of the cause and effect of the different evaluations and intentions that individuals may have in choosing a destination.

The Conative component (behavioural intention) of destination image has been considered by several researchers in destination image formation (see Gartner, 1994; Sönmez & Sirakaya, 2002; Pike & Ryan, 2004; Lam & Hsu, 2006; Chen & Tsai, 2007; Lin et al., 2007; Lepp & Gibson, 2008; Yuksel et al., 2010; Alvarez & Campo, 2014). For these researchers conation is part of the image formation process which is "analogous to behaviour evolving from cognitive and affective images" (Gartner, 1994, p. 196) denoting the "intent or action component" (Pike & Ryan, 2004, p. 334). Understanding tourists' intention or the likelihood of visiting a destination is crucial for destination marketing managers. This information assists not only in the financial forecasting of the destination but also the logistics of managing a destination. The conative component is arguably the motive of destination image; it is the end result of the decision making process where destination managers and tour operators may initially influence our cognitive evaluations via information agents and encourage our affective images via emotional marketing techniques. However it is the behavioural intent to visit that denotes a destination's success. Pike and Ryan (2004) compare the image components to the decision

making process AIDA. The authors suggest that the individual develops their alternatives via cognitive evaluations, of which are then evaluated via affective influences and the consumers' choice is decided via conative influences.

#### ***1.4.2 The Hierarchical Relationship between Components***

There is a general consensus that theoretically the cognitive component of destination image formation is an antecedent of the affective component (Gartner, 1994; Baloglu & McCleary, 1999; Vogt & Andereck, 2003; Beerli & Martin, 2004; Ryan & Cave, 2005; Tasci et al., 2007) with the affective attachment depending on the cognitive evaluation of the object or destination (Baloglu & McCleary, 1999). However, there is the question that one component may be more influential in the global image evaluation than the other and therefore have a greater influence on the destination choice (Lin et al., 2007).

This was noted by Um and Crompton (1992) who highlighted that individuals with limited knowledge may measure a destination image by the holistic or global component of the destination image construct. However, authors Beaulieu and Schieyer (1984) indicate that a destination's image is made up of tailored attributes which contribute the deciding factor of choice.

Gartner (1994) believes that although both the cognitive and affective components may be evaluated independently, there is a hierarchical relationship between the two. He explains that there is a direct relationship between the conative components and the cognitive/affective components of the image construct. The destination choice outcome will be influenced at the cognitive stage of the image construction and will in turn be evaluated at the affective stage, when the individual decides on their motives for travelling to a specific destination. The decision will also depend on whether the affective motives have been satisfied by the cognitive evaluations of the destination's image. This will also be influenced by the information available and how the DMOs have used image as a push factor in the destination selection process. This is supported by Baloglu and McCleary (1999) who found that although the variety of information sources and the socio-psychological tourism motivations had influenced affect, it was however the perceptual/cognitive evaluations that were much stronger on the affect evaluation than the travel motivations. The authors also noted that although the overall image is generated and influenced by both the cognitive and affective components of the image construct, it was the affective component that significantly influenced the overall image; more than the cognitive and affective together.

### ***1.4.3 The Destination Image Process***

The discussion of how image is processed has been in Marketing and Management literature for the past 50 years. Reynolds (1965, p. 69) explained the complexity of the process in his article denoting that image is “developed by the consumer on the basis of a few selected impressions among the flood of total impressions, it comes into being through a creative process in which these selected impressions are elaborated, embellished and ordered.”

Almost ten years after this statement, the importance of understanding the first stage of destination image formation was noted by Gunn (1972). This area of research continues to be an important aspect of understanding the decision making process. It enables academics and professionals from the tourism industry to have an understanding of how a destination’s image is formed, as well as establishing the factors that influence its formation. Identifying the influencing factors of destination image formation will assist in the segmentation and targeting of specific groups using marketing resources effectively (Goodall, 1990). This is supported by Brokaw (1990, p. 32) who states that “before image can be used to influence behaviour, it is important to understand what influences image.” Researchers agree that understanding the initial stages of the image formation before the holiday choice has been made is the most important part in the selection process (Gunn 1972; Mercer 1971).

#### ***(a) Gunn (1972) – Stage Theory of Destination Image Formation***

As stated above, one of the initial theories of destination image formation comes from Gunn’s (1972) theoretical framework known as the seven-stage theory. This array of steps implies that the individual will build and modify his/her organic, induced and modified-induced image of the destination depending on the information that they have been exposed to.

The “Organic Image” or also known as the “naive image” is derived from information such as books, television documentaries, news and movies that does not have any direct association with the destination (Gartner 1994; Jenkins, 1999). The understanding is that the images are formed via unbiased sources of which the individual has been exposed to through their life experience. They are an accumulation of mental images that have been formed prior to visitation (Gunn, 1972).

Once the individual has been exposed to commercial and promotional activity such as incentives by marketing managers, publicity and travel brochures, their image of the destination may become modified creating what Gunn (1972) refers to as the “Induced

Image.” The image may also be further induced by the individual’s independent research of the destination, their decision to travel, their prior expectations and the actual travel experience to the destination. The final stage is where the “Modified – Induced Images” are the result of personal experience of the destination via the participation of activities and the general perception of the services offered. The image may be modified even further on reflection of their post – visit experience creating a new source of information. This stage theory concept suggests that the construction of the destination’s image is not complete until the post-stage of the visit. The reliability of information may therefore be considered to be more realistic, objective and differentiated (Gunn, 1972; Pearce 1982; Gartner 1989; Chon 1992; MacKay & Fesenmaier, 1997). The framework also implies that the images built and modified between potential and returning visitors will also be different (see Fakeye and Crompton 1991). This may be generated from the organic or naive images that are held between the potential visitor and the first-hand experience of the returning visitor, creating a gap in the image process. Phelps (1986) however noted that images of a destination may change over a period of time or in fact fade altogether, especially if tourists’ visit similar destinations and confuse holiday souvenirs. Phelps (1986) also explained that destination images are either primary or secondary in nature. Secondary images are formed via external sources which create the induced image and primary images come from first-hand experience via the visitation which is considered as organic images (Tasci & Gartner, 2007). As stated above, actual visitation may create a more realistic, objective and differentiated image. However it has also created what is understood in the literature as the “complex image” (Fakeye & Crompton, 1991; MacKay & Fesenmaier, 1997; Chen & Hsu, 2000), creating a third level in the formation process after organic and induced. This third level, attributed by Fakeye and Crompton (1991) was considered complex as the actual visitation creates a more accurate image of the destination coming from primary sources as opposed to biased and commercial information by different tourism players. The influence of consumer contribution was also recognised by Reynolds (1965). He believed that by understanding the consumer’s contribution the marketer could measure and manage the image building process.

Gartner however (1993, p. 196) expressed that the key element of image formation is “the control that the destination area has over what is being presented.” Hanlan and Kelly (2005, p. 164) however note that, “destination image is a multi-stage process, where travel consumers develop an initial image of a destination through exposure to information sources beyond the control of the Destination Marketing Organisation. This highlights the complexity of managing image information sources, be they organic, induced or complex, of which one

source may affect the other, modifying the overall image and perhaps influencing the satisfaction of the visitor (Tasci & Gartner, 2007).

***(b) Gartner (1993) – Formation Agents in Destination Image***

The core of Gunn's stage theory and the implications of the organic and induced information on the image formation process were developed by Gartner (1994). This was primarily due to the difficulty in directly linking the individual organic or induced image by one specific and exclusive source (Selby & Morgan, 1996; Tasci & Gartner, 2007). Gartner (1994) proposed that destination images derive from image formation agents and should be viewed "as a continuum of separate agents that act independently or in some combination to form a destination image unique to the individual" (Gartner, 1994, p. 197).

The continuum was compartmentalised into eight formation agents; overt induced I and II, covert induced I and II, autonomous, unsolicited and solicited organic image agents and lastly organic meaning "pure" first-hand knowledge of the destination. Each image formation agent provided a "degree of control by the promoter and creditability with the target market" (MacKay & Fesenmaier, 1997, p. 539).

The first set of direct/induced set of formation agents are Overt Induced I and II and Covert Induced I and II. Overt Induced I formation agents provide general information via traditional forms of advertising, such as T.V., Radio and Brochures. This is perceived to have high control but low credibility for the promoters. This is arguably due to the mass and generalisation of the communication used, creating a high market penetration which will reach a large percentage of the population but lacks the influence of personalised communication. Additionally, the public are aware of who is providing the information and comprehend that "it is clearly a blatant attempt, by the promoters of the destination area to construct an image of the salient attributes of the destination" (Gartner 1994, p. 197). Thus the induced images from these agents may denote a sense of cynicism, but will nevertheless provide enough information for individuals to build an image of a specific destination. MacKay and Fesenmaier (1997) however support the use of direct induced formation agents signifying that knowledge of the available sources has implications in the formation of image and the link to effective and successful marketing. Managing the available sources to match the actual perceived image is not however an easy task in today's present climate of internet supply (Choi et al., 2007). Applying the internet as a form of mass communication creates fragmentation in destination image formation (Govers, 2005). The formation process is made



even more difficult with individuals posting photographs, blogs and reviews of which DMO's have little control (Pan et al., 2007). Although this first stage in the continuum is considered to lack creditability, the accessibility of the internet demonstrates the importance of this image formation agent in the image formation process.

Information from Overt Induced II formation agents derives from players such as wholesalers and tour operators who have a direct interest in informing and communicating positive images of the destinations that they are selling. Although these agents are considered to be more creditable than traditional forms of advertising (Overt Induced I) (Gartner, 1994; MacKay & Fesenmaier, 1997) their chosen images and information may be subject to bias and indeed be unrealistic. The objective of these agents is to create an attractive image and will without doubt supply only the attributes that will pull the individual to destination. This may, in turn, lead to a gap in consumer satisfaction with conative/behavioural implications for future visitation.

The Covert Induced I formation agents provide what appears to be a less biased approach in their communication, using endorsements such as a creditable celebrity, known to the target market. This will assist in creating a rapport with the targeted audience and differentiate their message amongst the clutter of messages from other formation agents (Atkin & Block, 1983). Covert Induced II messages come from supposedly unbiased sources such as travel articles, reports and newspapers (Gartner, 1994). The creditability of these sources comes from the fact that the individual is not conscious of the promoters' involvement in the message; however there is often very little control over what is written or the image portrayed by this secondary form of endorsement, generating some risk in the process.

The next formation agent in Gartner's (1993) continuum is the Autonomous influences such as independent documentaries, news media, movies and TV programmes. These agents create a high credibility rating that individuals do not associate directly with the suppliers and service operators of the destination. This form of communication can have either positive or negative influences on image formation of which the Destination Marketing Manager may have very little or no control over. A positive outcome from this from this type of formation agent is the possibility to turn around a negative image in a short period of time. This is principally due to its force as a creditable source and its ability to penetrate the market at a high speed.



The final formation agents in Gartner's (1994) continuum come from organic sources such as unsolicited and solicited information from friends and family and actual visitation of the destination. The unsolicited information is considered to have lower creditability than solicited information coming from individuals who offer their perception or actual experience of a destination. The creditability of this source will depend on who is transferring the information, however it is believed to be higher than that of Overt Induced I forms of information. Requesting information generally denotes that the individual is more open to the information received. Solicited organic agents are friends and family who are telling their story of an actual experience or what they believe to have come from a creditable source. This form of communication is also known as Word of Mouth image formation where the providers of the information are considered to have no personal interest in the image formed. Actual visitation, the final stage in Gartner's (1994) continuum, is considered to be completely organic coming from first hand information from previous experience of the destination. This agent is also considered to be highly creditable measuring the individual's actual experience and perception of a destination's image.

The principal denominator of the above discussed image processes is the circular motion of feedback into the construction of destination image. This comes from the post-visitation as referred to by Gunn (1972) and by actual visitation as explained by Gartner (1994). The difficulty that still arises from the image formation process is the ability to control the array of image formation agents from an industry that relies on numerous sectors to create one tourism product which may be the destination itself. The importance of transparency when communicating destination image from all agents may be an obvious statement. However, one individual's perception and experience may be very different from another, denoting the importance of carrying out regular research with generalised results that have the possibility to reach a homogenous market. This in turn will provide image formation agents not only the ability to create a realistic positive image of the destination, but also maximise resources and create competitive advantage.

#### ***1.4.4 Influencing Factors on Destination Image***

Destination images are influenced by an array of factors including the individual's socio-demographic characteristics, motivations, or the information sources or agents available and accessible to the consumer. This is clearly cited by Beerli and Martin (2004, p. 663) who explain that "the perceived image will be therefore formed through the image projected by the destination and the individual's own needs, motivations, prior knowledge, preferences and

other personal characteristics.”

Research addressing influencing factors on destination image formation has been carried out since the 1970's, when Hunt (1975) and Schewe et al., (1978) measured the influence of geographical distance and information sources on how a destination's image may be constructed. Results showed that the shorter the distance the more realistic and informative was the image construction, this was partly due to the easy access of information and reach from the visitor's home. The results concluded that the influence on destination image formulation did not come from only one source, but from an array of information sources that had an interactive impact.

Personal Factors such as tourists' socio - demographic characteristics, motivations, along with External Stimulus Factors namely the amount and type of information sources were applied to researcher's Baloglu and McCleary (1993) and Beerli and Martin's (2004) respective models of destination image formation. Both authors researched and measured the influence of the above named attributes on the cognitive, affective and global images of an array of destinations'.

#### ***(a) Socio- Demographics***

Individuals build their images of destinations from available and exposed external stimuli, however, how this information is perceived or deciphered will depend on the personal factors of the individual (Um and Crompton, 1990; Stern and Krakover, 1993)

Socio-demographic variables are seen in most studies and are recognised as being antecedents to the cognitive image construction (Baloglu & McCleary, 1999; Beerli & Martin, 2004). They affect the individual's cognitive organisation or evaluation of stimuli which in turn will affect or influence the destination image (Beerli & Martin, 2004). By addressing their own needs and motivations they form their own mental picture of the tourist destination (Gartner, 1994; Bramwell & Rawding, 1996).

The choice of socio-demographics will depend on the research objectives and domain; however the conventional socio-demographic characteristics chosen are often gender, age, education, occupation, marital status and geographical origin. Several researchers have demonstrated the influence of gender and income (Mackay & Fesenmaier, 1997) and gender and family status (Chen & Kerstetter, 1999). However the literature illustrates a higher

number of image studies that show age and education to be the most significant influencing socio-demographic factors (Baloglu & McCleary, 1999; Baloglu 1997; Stern & Drakover, 1993; Walmsley & Jenkins 1993; Nickel & Wertherimer, 1979).

A development on the socio-demographic variables on both the cognitive and affective components was found in Beerli and Martin's (2004) research. Results supported gender, age, education and social class as influencing factors on both image components of Lanzarote. However, it was the Country of Origin that demonstrated the highest influence on both image components and its contribution to the findings. The same results were found in a more recent study by Prayag and Ryan (2011) who found Nationality has having a significant influence on both cognitive and affective images of Mauritius.

Researching tourists' perceived image and Country of Origin has been carried out by an array of authors (Ahmed, 1991; Calanton et al., 1999; Chen & Kersletter, 1999; Hui & Wan, 2003) all of whom found different images in relation to the respondents Country of Origin. "In tourism research, culture has been examined according to the tourist's geographical origin" (San Martin & del Bosque, 2008, p. 267). Moutinho (1987) explains that culture (in consumer behaviour) is so integrated that its influence is natural and unassuming. The role of cultural values in determining the influence of Country of Origin was researched by San Martin & Del Bosque (2008). The results determined that individuals would be more assured by those destinations with similar cultural references, predicting a partial influence on the pre-perception of the destination.

### ***(b) Motivation***

"Motivation is the need that drives an individual to act in a certain way to achieve the desired satisfaction (Beerli & Martin, 2004, p. 626). Understanding the motives and/or reasons why an individual visits one destination over another or purchases one product/brand over another is one of the key sources for effective and successful marketing. Knowing what motivates tourists to visit or re-visit a destination provides tourism marketing managers with the necessary tools to communicate to a specific audience, generating effective segmentation in the process.

Motivations are often found in destination choice and image formation models as one of the major influencing factors in decision and formation respectively (Moutinho, 1997; Baloglu & McCleary, 1999; Beerli & Martin, 2004). The image that one has of a tourist destination will denote initial interest and assist in the determination of the expected benefits, linking to the

motivations and reasons for choosing a specific destination. Similarly, Moutinho (1997, p. 18) states that “in the destination process, images are formed in relation to the motivation in a conscious or unconscious way,” via an array of push (internal) and pull (external elements) (Crompton, 1979; Uysal & Jurowski, 1994). Motives are arguably personal and affective. They influence consumer behaviour, consumer choice and effectively the image we have, be it of a person, a product or in this case, a destination.

Motivations have been found to influence the affective evaluations of destination image by several authors (Gartner 1994; Walmsley & Jenkins 1993; Dann 1996; Baloglu & McCleary, 1999; Beerli & Martin, 2004; Correia & Oom do Valle, 2007) primarily via the expected benefits from the touristic experience. Some of those expected benefits derived from the research results of several authors (Lundberg, 1971; Baloglu & McCleary, 1999; Beerli & Martin, 2004; Correia & Oom do Valle, 2007; San Martin & del Bosque 2008) and have been cited in the literature as numerous thematic motivations such as Relaxation/Escape, Excitement/Adventure, Knowledge, Social Interaction and Prestige.

#### **(c) *Information Sources***

Information sources, discussed above (Gunn, 1972; Gartner 1994), provide the individual with an array of support to form a perceived image of a destination via organic messages through our learning or actual experience or induced messages supplied by the service agents who are directly involved with the destination. Information sources are noted by Day, Skidmore and Koller (2002) as being the key component in the strategic image management of a developing destination.

Previous research carried out by Woodside and Lyonski, 1989; Um and Crompton, 1990 and Gartner, 1994 respectively, highlighted that the amount and variety of information sources had proven to influence the perceptual/cognitive image of a destination's image, but not the affective evaluations. These results were developed by Baloglu and McCleary's (1999) research which demonstrated that type and variety of information sources proved to have a considerable influence on the affective component of the image construct. Results however will be determined by the type of sources examined of which may vary in relation to the destination (Rodriquez-Santos et al., 2013).

A surprising result came from Beerli and Martin's (2004) research which found that induced sources from tour operators, advertising campaigns and the Internet had no real implication on

the cognitive image, indicating a weakness in these communication tools. Travel agency staff however demonstrated a positive result highlighting the need for service operators to build and sustain good relationships with this form of distribution and communication channel. Travel Agents were also recognised as creating an interactive service with a “human touch” (Law et al., 2004), generating confidence and creditability (Frias et al., 2012).

Earlier and more recent research has shown that one of the most effective types of information sources for forming images were word of mouth communication from family and friends and the tourists’ on-site experiences (Baloglu & McCleary, 1999; Govers et al., 2007; Guthrie & Anderson, 2010; Rodriguez-Santos et al., 2013). However, the role of previous travel experience had a somewhat modest influence on the destination’s cognitive evaluations (Vogt and Andereck, 2003; Rodriguez Molina et al., 2012). This result suggests that familiarity with travel generates confidence in the expectations of previously visited destinations or similar destinations, where the visitor needs less assuring via the formation agents (Lin et al., 2007).

Autonomous sources however, and in particular visual forms of communication such as guide books, have proven to be a creditable form of information in pre-trip perception (Beerli & Martin, 2004; Hanlan & Kelly, 2004; Rodriguez-Santos et al., 2013; Llodrà-Riera et al., 2015). McCartney et al., 2008 also found that non-paid media sources such as travel programmes, solicited recommendations from friends and family, the internet, books and visual forms such as movies were the principal formation agents in the image construction of Macao. The use of visual agents are widely demonstrated in the literature in the form of Films (Shani et al., 2009; Croy, 2010; O’Connor et al., 2010) TV Travel Shows (Hanefors & Mossberg, 2002), Travel Photos (Pan et al., 2014); the Media (Mercille, 2005; Stepchenkova & Eales, 2011) and Postcards (Yüksel & Akgül, 2007) in destination image formation, denoting a sense of required “story telling.”

This form of “story telling” can also be relayed by the internet (Frias et al., 2008; Llodrà-Riera et al., 2015) using in particular Web 2.0 tools such as blogs, social networks, forums and virtual communities (Camprubi et al., 2013; Munar & Jacobsen, 2014) providing access to publishing photographs and images with nonstop commentaries of personal experiences with destinations. This form of organic, induced and autonomous information is an undoubtedly powerful tool (Pan & Fesenmaier, 2006; Wu et al., 2008) that can influence not only the different stages of destination image formation, but also be a deciding factor in the decision making process. The variety of images projected by the internet however does not

always resemble the actual image of the destination (Choi et al., 2007) making it difficult to truly believe what is presented (Govers, 2005). Frias et al., 2008 also found that the Internet generates an overload of information creating an inferior quality of the information transferred. Tasci and Gartner, (2007, p. 418) however argue that “destination image is not solely based on interpretation of visual or verbal information; it includes biases, histories, assumptions, fantasies, preconceptions, prejudices, and factual stories, especially at the international level.” This statement denotes the ambiguity in this research domain and the need for continuous research on the influencing factors on destination image formation. It also highlights and supports the application of Gartner’s (1993) range of information agents. It could be argued that each step (Overt, Covert, Autonomous and Organic) taps into the individual’s assumptions, fantasies and prejudices, making the management of destination image and influencing individuals’ perceptions a challenge for destination marketing organisations.

## 1.5 Summary of Tourist Destination Image

This chapter has presented and discussed the complexity of defining destination image due to its multi-dimensional construct (Gartner, 1994; MacKay and Fesenmaier, 1997) and the mixture of terminology used (White, 2005; Tasci et al., 2007). Research has shown that the ability to arrive at a common definition has proven to be unsuccessful. This is arguably due to the array of factors influencing the meaning of destination image, such as the image components; cognitive, affective and global (Etchner & Ritchie, 1993; Baloglu & McCleary 1993; Beerli & Martin, 2004, Tasci et al., 2007) and the image formation process (Gunn, 1972; Gartner 1994). The literature does however support that most researchers tend to tailor their definition to the image constructs and the target market that they are examining (Etchner & Ritchie, 1993; Coshall, 2000; Sonmez & Sirakaya, 2002; Tasci et al., 2007) creating a form of conceptual reliability in this research domain.

The importance of image in destination marketing can be noted in its contribution to academia and research respectively (Echtner & Ritchie, 1991; Ryan 2002; Tasci et al., 2007). This complex research domain however provides an array of strategic and tactical contributions that assist marketing managers in determining tourists' satisfaction (Ryan, 1995) along with increased market share and improved use of capital and human resources (Tasci et al., 2007). Image creates tangibility and reassurance in a highly competitive industry enabling destination marketing organisations to strategically position themselves and thus create competitive advantage (Guthrie & Gale, 1991; Pike & Ryan, 2004; Beerli & Martin, 2004). There is a consensus in the literature about the importance of image in the different steps of the decision making process (Gunn, 1972; MacInnes & Price, 1987; Fakeye and Crompton, 1991; Gartner, 1994, Baloglu & Brinberg, 1997, Baloglu & McCleary, 1999, Tacjao & Waruszal; 2000; Beerli & Martin, 2004). This is area which is difficult to manage for marketing destination organisations, especially when the individual may be influenced by uncontrollable macro impacts (Tasci & Gartner, 2007) as well as the ever changing lifestyles that consumers adapt to depending on actual market trends (Morgan & Pritchard, 2002; Hannam, 2004).

The image construct is principally known to have cognitive and affective evaluations (Baloglu & McCleary 1999; Beerli & Martin, 2004; Pike & Ryan, 2004; Rodriguez del Bosque & San Martin, 2008) and overall or holistic evaluations (Echtner & Ritchie, 1991, 1993, 2003; Baloglu & McCleary, 1999, Beerli & Martin, 2004; Lin et al., 2007; Tasci et al., 2007) which

influence the individual's conative behaviour towards a destination choice. These principal components are known to interact, having a hierarchical relationship in destination image construction with a theoretical consensus that the cognitive component is an antecedent of the affective component (Gartner, 1994; Baloglu & McCleary, 1999; Vogt & Andereck, 2003; Beerli & Martin, 2004; Tasci et al., 2007). Baloglu & McCleary (1999) however demonstrated that although the cognitive evaluations such as variety of information had influenced the affective formations of destination image, it was the affective component that influenced the destination's overall image. Empirical research has demonstrated an increase in the influence of the affective component (Ryan & Cave, 2005; Trauer & Ryan, 2005; Line et al., 2007; Nicoletta & Sevidio, 2012; Pan et al., 2014), especially in a qualitative approach to understanding feeling, emotions and empathy (Ryan & Cave, 2005; Trauer & Ryan, 2005).

Tourist destination image is processed via organic, induced and complex images (Gunn, 1972) that are obtained from image formation agents such as personal experience, commercial influences, autonomous agents and actual visitation (Gartner, 1999; Tasci & Gartner, 2007). Perceptions derived from these agents provide an accumulation of images over a period of time that feeds back into the continuum creating a circular impact on the destination image process (Gunn, 1972; Gartner 1999).

Destination images are influenced by socio-demographic characteristics, motivations, previous experience and information sources (Baloglu & McCleary, 1999; Beerli & Martin, 2004). Socio-demographic variables are known to influence the cognitive evaluations of destination image with many studies citing the influence of age and education (Gartner 1994; Walmsley & Jenkins 1993; Dann 1996; Baloglu & McCleary, 1999; Beerli & Martin, 2004; Correia & Oom do Valle, 2006). Country of Origin however was shown to influence both cognitive and affective constructs (Beerli & Martin, 2004; Prayag & Ryan, 2011) with similar cultural traits bringing reassurance to the individual (San Martin & Del Bosque, 2008).

Motivations are linked to the affective evaluations of destination image and are connected to the destination selection process (Moutinho, 1997) via an array of push (internal) and pull (external) elements (Crompton, 1979; Uysal & Jurowski, 1994). Relaxation/Escape, Excitement/Adventure, Knowledge, Social Interaction and Prestige were cited by several authors as being the principal thematic motivations in tourism research (Baloglu & McCleary, 1999; Beerli & Martin, 2004; Correia & Oom do Valle, 2006; San Martin & Del Bosque, 2008).



The variety and amount of information sources were found to influence cognitive evaluations throughout the majority of previous research (Woodside & Lysonski 1989; Um & Crompton, 1990; Um & Crompton, 1992; Gartner 1994). Covert Induced images promoted by Travel Agents were found to have significant influence (Beerli & Martin's, 2004; Frias et al., 2008) however it is Autonomous agents that prove to be creditable when influencing the formation of image (Govers et al., 2007; Llodrà-Riera et al., 2015) creating a positive (Richards et al., 2003; Hsu et al., 2004) or negative impact (Sönmez & Sirakaya, 2002) on a destination's image. The internet with its application of Web 2.0 tools creates an access for both senders and receivers of communication via text or visual format (Camprubi et al., 2013; Munar & Jacobsen, 2014). This enables a tailored form of "story telling" for particularly induced formation agents who can create an interaction with a specific market using resources effectively. The freedom of this accessibility however means that individuals are exposed to an array of sources making the management of a destination's image a challenge for marketing managers.

Throughout the review it was noted that ethics, as an influencing factor, has not as yet been identified. The link between ethics and brand image has been researched by several authors (Fan, 2010; Chen et al., 2010; Tantawi et al., 2012), however the influence of ethics on Tourist Destination Image has not been investigated. The second chapter of this review will discuss ethics in the tourism industry, and will go on to demonstrate the link between ethics and image, highlighting the importance of exploring the influence of ethics on tourist destination image.

## **Chapter 2: Ethics and the Tourism Industry**

### **2.1 Introduction**

The second chapter of this review will present a general discussion of ethics, its definition and terminology and the role that ethics plays in the purchasing and consumption behaviour of the consumer. The review will continue with a discussion on the evolution of ethics within the tourism industry and the evolution of the ethical tourist with a particular discussion on the characteristics of student and youth travel. The discussion will conclude by demonstrating the importance of exploring the influence of ethics on a tourist destination image as a strategic positioning tool and its impact on the consumer decision making process.

### **2.2 Defining Ethics and its terminology**

Ethics is a philosophy that attempts to define the good and right behaviour for a society and its individuals (Weeden, 2008). The term comes from the Greek word *ethos* which is linked to a code of conduct that “will ensure that good is being done” (Fennell, 2009, p. 213). Ethics is often associated with an array of terminology namely; morals, values and norms, which are often interchangeably used to all mean “being ethical.” This may at times cause confusion and ambiguity to the meaning of ethics which many practitioners tend to avoid.

The difficulty in understanding and differentiating between ethics and morals has been highlighted in the literature. The general consensus is that ethics is associated with the right conduct that derives from a society’s rules, standards and principals (Fennell, 2006; Lovelock & Lovelock, 2013) whereas morals are connected to the individuals “beliefs about right or wrong, good and bad, judgements about values, rules, principles and theories” (Lovelock & Lovelock, 2013, p. 20). Morals are arguably an instinct that comes from a deeper source which create a pattern in our behaviour and influence our actions. This is supported by Fennell (2006) who explains that knowing what is right or wrong becomes even more complicated when we take culture, religion or even a specific situation into account. This is when we will see a contrast in moral rules, making it difficult to apply or standardise.

Values relate to the worth that you may assign to an idea or an action, such as liberty, justice and rights or they can be of more instrumental and of cost benefit value towards the economy, hierarchy and effectiveness (Fennell, 2006).

Intrinsic or core values are those that are ideally not appraised and are accepted as having

worth on their own merit. The literature recognises that core values are connected and applied to relationships between people such as respect for others, caring, honesty, loyalty, accountability and integrity (Beauchamp & Bowie, 1979). From analysing the content of religious text passages, Kinnier et al., (2000) added to the literature values such as seeking the truth, seeking justice, accepting personal responsibility, respecting and considering others along with caring for the environment and other living things. Although both instrumental and intrinsic values have a sense of worth in their relative environments, it is arguably the core values that empathise with the ethical attractiveness of a destination's image.

“Norms are standards or sets of criteria that are held by groups” (Fennell 2006, p. 61). Normative behaviour which becomes a habitual way of being is often classed as being authentic and even appropriate by the overall society, enhancing some form of stereotyping in ethical normative behaviour (Lovelock & Lovelock, 2013). Norms are considered to derive from a society's understanding of religious beliefs, values, legislation as well as at a professional level such as a company's code of ethics and personal conduct (Weeden, 2008). It is argued that in Tourism, due to its array of stakeholders and complexity of product formulation, it is more practical to look at the normative behaviour of specific groups when developing strategies.

This was explained by Fennell (2006) who gave an example of the difficulties when managing Outdoor Recreation. Research had confirmed that understanding normative use of outdoor parks via specific groups and their activities would enable management to develop their strategies from both an ecological and social perspective. This suggests that norms create a sense of security and stability within a business environment. However not everyone may agree and problems may arise when there is a discrepancy between company norms and individual morals or beliefs.

## **2.3 Principal Ethical Theories**

As explained in the discussion above, ethics incorporates doing the right thing via codes and conducts, having morals, values and applying norms. However, many definitions imply that ethics is also about taking responsibility and accepting the consequences for our actions and our behaviour (Mercier, 2004; Stanwick & Stanwick, 2009; Dornier et al., 2011). It is also considered to be a “personal discussion about what is the right or the wrong thing to do”... “establishing criteria for judging the validity and the consequences of our actions”. (Dornier

et al., 2011, p. 134)

However, in order to take responsibly and accept the consequences, there needs to be a clear understanding of what is considered to be “right and to be wrong” and perhaps most importantly “according to whom”. The subjectivity and interpretation of the response to these questions are arguably in relation to one’s culture, gender, age and education, however ethical orientations such as; teleology and deontology provide conformity and guidance into the application of certain ethical conducts.

### **2.3.1 Teleology**

The teleological conduct is only “judged” on the final results of the action. Why the action took place and its intent are not of importance. It is the outcome that is considered to be best for all or greatest number that is the most important (Macdonald & Beck-Dudley, 1994; Malloy & Fennell, 1998; Fennell, 2006; Weeden, 2008; Lovelock & Lovelock, 2013).

Actions are morally evaluated by their consequences, “right actions being right because they tend to have good consequences, wrong actions being wrong because they tend to have bad consequences” (Macdonald & Beck-Dudley 1994, p. 13). The actual act therefore is considered to be right or wrong, good or bad, depending on the outcome. The basic understanding is what generates good or is ethically good, attains the best outcome for everyone (Agarwal & Malloy, 2000; Fennell, 2006). If the action is best for everyone, then it will be accepted, despite what the rules state (Malloy & Fennell, 1998; Lovelock & Lovelock, 2013).

Utilitarianism is one of the most commonly used teleological theories that “commences with the observation that seeking pleasure and avoiding pain is a universal human trait” (Lovelock & Lovelock 2013, p. 24). It’s understood that this ends based approach relates to a “freer” type of tourist who is ready to adapt and change to a given situation, hoping for an overall positive experience, freeing themselves from past doctrines and traditions (Fennell & Malloy, 1995). Also, as one of the principal objectives of utilitarianism is about searching and finding happiness for the majority, this enables this theory to be applied to an array of cultures, in the one setting, facilitating to an agreed set of practices in an array of tourism activities (Lovelock & Lovelock, 2013).

This utilitarian approach of maximising utility is also generally applied to government policies and practices (Jamal & Camargo, 2013). Utilitarianism is a theory that is debated to work well in the tourism industry. This is due to the number of tourism activities that involve practices that create a benefit to the largest amount of people. Lovelock & Lovelock (2013) give the example of a new international airport being constructed on Lantau Island in order to deal with the increased flow of visitors to Hong Kong. Although local villages along the seashore were destroyed and many people lost their livelihoods, the need for the new airport was seen to be a greater good for society. The argument for the airport was both environmental and economical. The existing Mong Kok airport could no longer cope with the pollution that generated from the existing transport traffic and the economic opportunities that the new airport would generate by creating access to Hong Kong were seen to be greater than the impacts on a small community.

There are some however who contest this teleological theory, believing that it would be complicated to measure the best outcome for the majority (Stanwick & Stanwick, 2009). The principal questions that would need to be addressed are “who is included in the majority?” “how are they being represented?” and “which good suits which members of society the most?” (Malloy & Fennell, 1998)

The application of utilitarianism to mass tourism has also received criticism for its lack of consideration towards the negative social impacts on minority populations. Mass tourism brings large groups of people who come with high expectations of having fun and being free. Many of them have waited all year long to have “their” holiday, to do what they like, being totally ignorant of impacts. There may also be an attitude that resembles, *we have paid and therefore “your” impact problem is not our problem*. There is no thought process to the consequences of their actions and this may simply be due to the lack of knowledge and education of the tourist. If individuals are unconscious of the negative impacts that tourism can bring then this may be the reason for the failure in the overall consequences of negative actions (Weeden, 2008).

On the other hand, it could be established that it is their moral right to be given what was promised by the tour operator or travel agent who sold the holiday (Lovelock & Lovelock, 2013). This is encouraged to some extent by tour operators who address the need of the masses who can afford holidays to remote locations that inevitably require a more developed infrastructure to accommodate expected standards. The argument for utilitarianism here is

that the mass tourist population generate more need than the local residents who are in the minority. An additional argument is that this development will improve the local infrastructure and economy. It is however not as simple as it appears. There is much criticism of this teleological approach of “*doing good for the greater number*” especially when local communities who have lived in the same area for generations are uprooted, for the happiness of the masses. The minority never win in utilitarianism, raising questions such as; would this be the best ethical approach to apply to an industry that is made up of 90% of small businesses? Would a small business in the Scottish Highlands and Islands equate to a small business in Edinburgh? and how would the majority be established in a highly segmented industry with sectors (accommodation, transportation, attractions, destination marketing organisations) that are considered to be principal players in the tourism product? (Middleton, 2007)

### **2.3.2 Deontology**

The deontological approach is based on duty, procedures, policies, codes and obligations (Malloy & Fennell, 1998; Stanwick & Stanwick, 2009) generating rules, norms and values. These rules or the expected “norm” of behaviour is agreed by society as a group. There is a general understanding between deontologists that there is a need to follow specific principals and in doing so, one’s behaviour would be classed as being ethical and doing ‘*good*.’

Deontology is an approach that is principally concerned with universal truths and principles without considering outcomes and with disregard for the consequences of one’s actions (Macdonald & Beck-Dudley, 1994). In laymen terms, this may be understood as the means having more importance than the ends.

“Deontologists believe that decisions are either morally right or morally wrong, and that the end never justifies the means” (Weeden 2008, p. 15). There is no rationale or justification behind the action, we do it because it’s the rules that one is expected to follow, it is morally correct and it’s your duty (Malloy & Fennell, 2008).

One of the most infamous deontologists known in this frame of ethics is the eighteenth century Immanuel Kant. Although Kant was very much in favour of applied duty and obligation (Jamal & Camargo, 2013) in his ethical stance, he also believed that ethics were founded on principles (Lovelock & Lovelock, 2013) and motive. Kant believed that it was behind one’s motive that determines an ethical or unethical act. All motives should be in the

interest of '*doing the right thing*' purely for the final result of '*doing something good*'. This ethical approach, albeit very noble, is arguably difficult to apply in a business environment, especially if "*doing good*" interferes with the profitability of one's business. This may be particularly true in the tourism industry, where many small businesses may desire to put in place ethical codes and conducts that generate a '*doing good*' philosophy, however the reality of this ethical motive or intention may be difficult to apply.

Nevertheless, deontology with its criticisms of being vague and rather unrealistic to adhere to and measure (Hunt & Vitell, 1985) does enable some kind of practical application to industry and the marketing discipline (Nantel & Weeks, 1996). This is especially the case in tourism which is a highly legislative industry, attracting SME that may be grateful for procedures and policies, helping them '*do good*' towards society and themselves.

One could be forgiven for comprehending that the end results or consequences therefore are justified by following normative standard codes as well as practices and conduct that have been accepted and approved. There is a sense of avoiding responsibility however. One of the main criticisms of following rules or norms is that the individual does not "truly" take responsibility for their actions. For these individuals they are only following the rules which release any responsibility for their actions (Solomon, 1992 in Weeden, 2008). To overcome the problem of applying rules and codes that dictate normative behaviour, researchers Fennell & Malloy (1995) introduced an ethical framework, combining deontology, teleology and existentialism. "Existentialism is based on the underlying belief that the only person who can determine right and wrong is the person making the decisions" (Stanwick & Stanwick, 2009 p. 7), denoting a self-responsible attitude towards ethical behaviour. These three theories which addressed ethical behaviour and consequences of actions were applied to an eco-tourism environment which assisted in addressing the needs of the large diverse and array of stakeholders in the tourism industry. The researchers concluded that although each theory tackles different circumstances and perspectives, stakeholders could employ the different theories to arrive at an ethical decision that is good, right and authentic (Fennell, 2006). Table 1 highlights the principal characteristics of each respective theory that denotes comprehensive ethical behaviour, according to Fennell & Malloy (1995).

**Table 1. Comprehensive Ethical Behaviour**

Teleology	Good behaviour seeks ...	<ul style="list-style-type: none"><li>• To develop virtues</li><li>• The greatest good for the greatest number</li><li>• The greatest good for the individual</li></ul>
Deontology	Right behaviour follows ...	<ul style="list-style-type: none"><li>• Universal principles/duty</li><li>• Cultural and ecological norms</li><li>• Law</li></ul>
Existentialism	Authentic behaviour is ...	<ul style="list-style-type: none"><li>• Self-determined</li><li>• Freedom of choice</li><li>• Responsibility for action</li></ul>

*Source: Adapted from Fennell (2006, p. 302)*

### **2.3.3. Existentialism**

Existentialism is considered to be subjective in its approach as it is highly individualistic dealing with the individual's sense of being and existence of being human (Fennell, 2006; Weeden, 2008). The principal theorists that were in favour of existentialism as an ethical approach were Kierkegaard, Nietzsche and Sartre respectively, who believed that "existentialism was the most viable way to connect duty with actions" (Stanwick & Stanwick, 2009, p. 7). These actions which are made purely from freewill, authenticity and subjective values are regarded as enabling individuals to grow in their sense of responsibility and personal virtue. Existentialism does not need universal rules or principals as the individual is ready to acknowledge their own actions.

Kierkegaard believed that individuals developed and nurtured their morals and values from within, "free from tradition, religion or reason" (Fennell, 2006, p. 83). Sartre stance on existentialism was the essence of being a free spirit, unique and far from any human generalisation. For Sartre, normative rules create limitations and the individual should have the choice to be free to do what they wish (Fennell, 2006).

The criticisms of existentialism however is that by allowing individuals to have their subjective morals and values, they are not obliged to follow any specific rules or be part of a bigger picture. No guidance is available when making decisions and if no clear understanding is made available to what is "morally" or "legally" right or wrong, instability within society and within the individual may become apparent. There is also the question of taking responsibility of which may at times appear daunting and that the individual may indeed turn to or need deontology rules to create a sense of security.



Existentialism may also have difficulties in a legislative industry, such as tourism. Individual operators may apply their individual morals and values, of which may appear correct and within conduct. However if the industry's rules and regulations are not adhered to, no amount of acceptance of responsibility will address specific laws that come with this complex business environment.

The authentic approach of existentialism however is an attractive selling point in tourism, especially for tour operators who are positioning themselves and their products as opportunities for experiencing self-awareness and/or self-discovery. However, the meaning of authenticity can be ambiguous and clarification is required if the tourist's expectations are to be met (Weeden, 2008).

Although there are criticisms and questions that come with existentialism as a concept, the outcome however is that the individual takes responsibility for their actions, which suggests maturity and some form of consideration for others. They are not hiding behind deontological rules or being involved in the complex measuring of the greater good for the majority that comes with teleology.

When trying to understand '*what is the right thing*, or the *good thing* or even the *authentic thing* to do' individuals, groups, companies and societies may find themselves in an array of situations, trying to find the best ethical solution that addresses everyone's needs. The argument may therefore be that there is in fact, no one ethical approach and that the solution lies in applying an array of approaches to find the solution with the best fit. (Fennell & Malloy, 1995). The discussed approaches are evident in today's global environment; with perhaps one approach having more relevance than the other. This will depend on culture, education and societal experience, i.e. *what works best, is best*. The environment will dictate and like many pragmatic situations a mixture of methods and ideas generally create stability for all.

## 2.4 The Role of Ethics on Consumer Behaviour

Understanding the role that ethics plays in consumer behaviour has become a requirement for different industries and the products that they produce and sell. Today's consumers' are offered goods from organic foods to recyable products. There is an ongoing debate as to whether this offering is addressing consumer needs, finding environmental and social solutions or simply companies 'playing' on the emotions of the consumer.

The following discusses the ethical consumer and the increase of ethical consumption that has seen a steady and impressive growth over the last decade. A detailed discussion on ethical decision making and the factors that influence choice will follow, concluding with a brief outline of the principal research areas in ethical consumption.

### 2.4.1 *Ethical Consumption and the Ethical Consumer*

Recent figures presented on the French Government webpage (Ministère de l'Ecologie, du développement durable et de l'énergie) show that in 2014, Fair-trade consumption represented an international economic value of 6 billion Euros. In France, Fair-trade consumption generated 499 million Euros in 2014, showing a 16% increase compared to 2013. This phenomenon of ethical consumption has been researched by an array of authors whose work has demonstrated a steady increase of ethical consumption by a growing number of consumers. This growth has been generated by consumers who have become much more selective, being influenced by the importance of buying products that create sustainability, generate less waste, respect the environment and are socially supportive (Başgöze & Tektaş, 2012; McGoldrick & Freestone, 2003; Harrison et al., 2005). This positive attitude towards ethical consumption has predominately derived from the consumer being more exposed to an array of information such as the internet and social media (Jose, 2012) targeted media, informative documentaries and boycott behaviour (Başgöze & Tektaş, 2012). Consumers are now more aware of the poor treatment of animals, the degradation of the environment and the threat to human life, which has increased the consumption of organic foods (McEachern and McClean, 2002).

This is supported by the activities of protest groups being vocalised and the growing number of associations who care for the environment, human justice and fair consumerism. However, there was some contradictory evidence in Boulstride and Carrigan's (2000) research, where they found that consumers were uninformed and lacked enough informative information to

make a decision as to whether a company acted ethically or not. Results also highlighted that the majority of the respondents did not consider social responsibility as an important aspect in their purchasing behaviour and that they would continue to buy products from companies who had evidence of unethical behaviour. This however differs from Cowe and Williams (2000) research, where results demonstrated that consumers who were informed of ethical issues “were ready to put their money where their morals were” (in Freestone & McGoldrick, 2008, p. 445). An earlier study carried out by Dragon International (1991) suggested that consumers would be more discriminating if they had access to information about responsible environmental and social activities. This contrast in results supports Weeden’s (2008) interpretation of the literature, highlighting a lack of consistency in ethical consumption research and determining a consensus in the characteristics of the ethical consumer (Cherrier, 2005).

Nevertheless, the literature does provide a wealth of information and a definition of ethical consumption has been provided by several authors (Cooper-Martin & Holbrook, 1993; Doane, 2001) that relate to ethical concerns, (human rights, labour conditions, animal wellbeing, environment etc.), decision-making and consumption experiences by an individual consumer.

There is a general consensus that ethical consumerism has evolved from the environmental movement and what is perhaps more commonly known as green consumerism (Freestone & McGoldrick, 2008). There is however a difference between ethical and green consumerism. Shaw and Shiu (2002) explain that the decision making process for consumers is more complex when dealing with ethical decisions. Ethics relates to a much larger range of topics such as social aspects, individual conscience and characteristics that may also involve ethical reasoning in product choice.

The ethical consumer and their concerns have been defined by an array of authors. However the principal characteristics noted by the majority relate to purchasing goods that are not harmful to the environment or society (Harper & Makatouni, 2002; Carrigan et al., 2004; De Pelsmacker et al., 2005), buying from companies that behave ethically and adopting an attitude and behaviour that is responsible towards the ownership, application and disposal of products.

Francois-Lecompte and Valette-Florence (2006) study on French consumers provide an arguably more local approach to being an ethical consumer. Their results demonstrated that a

socially responsible consumer was one that would buy products that are related to a good cause; such as humanitarian or development, would buy from small companies, would support their local region or country and finally simply reduce and adopt a homemade attitude towards consumption. Ethical consumers not only think about where the product has been produced and by whom, but also the supply of the product and its environmental and social impacts (Varey, 2002). Weeden (2008) explains that the principal denominator of this segment of the market is that they care about the impacts that their purchasing and consumption behaviour will have on the future of society (Weeden, 2008).

#### ***2.4.2 Ethical Decision – Making in Consumer Behaviour***

Despite the growth of ethical consumption and consumer awareness, studies have shown that there is a gap between the positive attitude towards ethical consumption and the reality of purchasing ethical products (Carrigan & Attalla, 2001; Carrington et al., 2010; Öberseder et al., 2011).

This difference in actuality and reality is noted in the literature as the Attitude Behaviour Gap (Kim et al., 1997) and/or the Ethical Purchasing Gap (Nicholls & Lee, 2006). This gap is an obvious concern for academics and management that rely on results to provide contribution and strategic objectives for a fast growing ethical consumption sector of an array of industries. Some of this discrepancy has been linked to researcher bias and barriers to cognitive decision making (Davis et al., 2010). Researcher bias comes in the form of social desirability bias; this is where respondents would sense a feeling of pressure to provide answers that would be accepted by society (Clavin & Lewis, 2005; Auger & Devinney, 2007). There is also the critic of selection bias. This is where respondents are targeted for a specific context situation such as researching the online Fair-trade grocery purchasing by subscribers to “The Ethical Consumer Magazine” (Shaw et al., 2000). The combination of such a selected context i.e. Fair-trade and, the selection of a focused sample may put into question the generalisability of the results (Bray et al., 2011). It is understood however that due to the complexity of the subject area it is important to continue the exploration of the inconsistencies in decision-making (Burke et al., 1993) and apply approaches such as interpretivism or triangulation to attain a clearer and less of if possible, non-bias approach to the understanding of the barriers to ethical consumption.

Barriers to cognitive decision making may be found in the application of several models that were originally used to measure the ethical decision making within the business context (see Craft, 2012). These models have since been used in the application of consumer studies

enabling researchers to understand the ethical purchasing decision process of the individual (Marks & Mayo, 1991; Shaw & Clarke, 1999; Shaw et al., 2000; Vitell, 2003; Nichollas & Lee, 2006).

The principal models discussed in the literature are Hunt and Vitell's General Theory of Marketing Ethics (1986), The Theory of Planned Behaviour (Ajzen 1991) and Rest's (1979) four stage model. Hunt & Vitell's (1986) model examines the deontological (*obligations and rules*) and teleological (*consequences of actions*) evaluations of possible scenarios which provides an understanding the individual's ethical judgment, which influences intention and eventually, behaviour (Bray et al., 2011; Davis et al., 2010).

The Theory of Planned Behaviour (Ajzen 1991) evaluates three antecedents, "one's attitude, perception of societal pressure and the control one feels one has over the purchasing action" (Bray et al., 2011 p. 598). This in turn enables the researcher to understand the individual's behavioural intent and overall behaviour towards purchasing ethical goods.

Rest's (1975) model relates to the moral issues of the individual. Once moral issues are recognized (by the individual), moral judgment is formed with moral intent and finally moral behaviour. This model however has been critiqued by Jones (1991) who suggests that each separate behavioural situation may relate to the different levels of moral intensity and may therefore have an influence on the final decision-making behaviour. In other words; situations or scenarios implicate consequences that need to be included when measuring intent and behaviour in separate circumstances.

Although the application of these models has provided contribution to the process of ethical purchasing decision making, they do not however cover ethical consumption decisions (Bray et al., 2011). The models also refer to attitudes in ethical decision making, whereas it is also important to understand why consumers purchase or do not purchase ethical goods. It could therefore be concluded that this lack of information may be influential to the gap between stated and actual behaviour.

#### ***2.4.3 Factors Influencing Ethical Consumption***

This has been noted in the literature where several studies highlight an array of factors that impede ethical consumption. These are known as situational barriers and some of them have been listed as the lack of information, skepticism and cynicism, perception of consumer

action, perception of quality, price and willingness to pay, inefficient ethical alternatives, and brand strength and familiarity (Dragon International, 1992; Boulstridge & Carrigan, 2000; Carrigan & Attalla, 2001; De Pelsmaker & Janssens, 2007; Bray et al., 2011; Davis et al., 2010; Papaoikonomou et al., 2011; Başgöse & Tektaş, 2012).

There is contradictory evidence however that some studies have shown that too much information is confusing (Shaw & Clarke, 1999) and there is disbelief in what information the companies are reporting (Uusitalo & Oksanen, 2004). This also relates to the companies motives with some consumers stating that they are not informed enough to give an opinion as to whether a company is ethical or not (Jones et al., 2007; Başgöse & Tektaş, 2012). Oberseder et al., (2011) denote that consumers' expect more Corporate Social Responsibility information from companies; however research shows that there is a discrepancy between real concern and interest in CSR and actual purchase behaviour. Several studies have also highlighted some skepticism and cynicism believing that ethical statements and company activities are merely a marketing ploy (Fernandez-Kranz & Merino-Castello, 2005; Bray et al., 2011).

Consumers are also fairly cynical about the difference that they may be making when purchasing ethical goods (Carrigan et al., 2004). This perception of low effectiveness does not assist in encouraging consumers to purchase goods that are considered to reduce the negative impacts on the social environment (Papaoikonomou et al., 2012). This highlights the need for companies to communicate and create awareness of the benefits received by all stakeholders.

Perception of quality has had relevance to the value of the product. Başgöse & Tektaş (2012) results demonstrated several quotations from respondents claiming that quality and value were important with an emphasis on cost benefit and value for money. Perception of quality was presented in different extremes in the research carried out by Bray et al. (2011). Their findings highlighted that organic foods tasted better and therefore motivated them to ethical consumption. However, the participants had an opposite perception of Fair-trade products however, believing them to have less quality. This problem may be overcome by using effective packaging and labeling, reaching out to the more sensitive consumer. This demonstrates the importance of packaging and how companies may use perception to position their products for ethical consumption. Consumers' however need to be aware and informed of the company's activities, returning to the problem of lack of information and in some cases

even having enough interest in ethical products (Papaoikonomou et al., 2011).

Price or willingness to pay has proven to be highly contradictory. Research has shown that consumers are willing to pay more with the assumption and perception that ethical products automatically cost more; however this assumption is not always the correct (Davis et al., 2012). Consumers tend to have an incorrect perception of values/quality and ethics suggesting that if it's an ethical product, it must be therefore more expensive. This is what leads to the attitude-behaviour gap, "where perceived price differentials become an impediment to seeking out or purchasing ethical alternatives" (Davis et al., 2012, p. 40). There is still however the perception that ethical goods are more expensive with the comprehension that this is due to its niche orientation and the lack of ethical alternatives (Papaoikonomou et al., 2012).

Başgöne & Tektaş (2012, p. 483) note that "consumers have a comfort zone on how much more they are willing to pay for the green version of product." Their study revealed that both American and Turkish consumers were more inclined to pay more for those products with high involvement, such as electrical appliances. However the reason was to save money on energy as opposed to being environmentally sensitive. On the other hand, research carried out by Bray et al. (2011) highlighted that participants were more sensitive to frequently purchased products stating that they needed to pay more attention to the cost of products that were consumed on a regular basis.

Consumers' loyalty to a brand has also been highlighted as an overruling factor of ethical consumption. This was noted in the work by Ingram et al. (2005) who found consumers to have a higher tolerance level for those brands that they were loyal to. If there was indeed any evidence of unethical behaviour, then this was portrayed as being less offensive and negative information was ignored or forgiven (Ahluwalia et al., 2000).

It is not only the factors that influence or impede ethical consumption that is of importance, it is also useful to know the purchase frequency of ethical consumers and their reason for purchasing. This was found in Cailleba and Casteran's (2010) research on ethical values of purchasing Fair-trade coffee in France. Results demonstrated that people who purchased Fair-trade coffee are likely not to be regular customers. They tend to buy for personal interest in the product, such as being of assistance or '*doing good*.' This generates a short consumer lifespan, with a low purchase frequency by exclusive Fair-trade customers.



#### **2.4.4 Principal Research Areas in Ethical Consumption**

To date the research carried out in this domain has predominately been in food related products where the relation to costs and involvement are arguably low (Shaw et al., 2005; Vermeir & Verbeke, 2006; McGoldrick & Freeman, 2008). There have been some exceptions with the study of white goods (Young et al., 2010) and ethical luxury (Davis et al., 2012), however, as far as the author is aware, there has been no research carried out on the influence of ethical image in tourist destination marketing and its influence in holiday choice. Tourism in France generated 42.7 billion Euros in 2013 (DGE), however with this activity comes an array of negative impacts that need management to sustain this industry not only economically, but especially environmentally and socially.

Ethical tourism is a fairly new product offering that has been put in place to manage the negative impacts and is often presented under the headings of Sustainable Tourism, Responsible Tourism and Alternative Tourism. This sector of the industry therefore merits research exploration in consumer behavioural relations between an ethical tourist destination image and its influence on holiday choice.

### **2.5 Evolution of Ethical Tourism**

As discussed earlier in the introduction, tourism generates an abundance of opportunities and benefits. However, prosperity is not always seen as having a positive impact on the environment nor does it automatically come with a form of protection against certain socio-cultural, ecological and economic impacts (Leroux, 2015). These impacts have been a concern for the tourism industry for decades. The International Union of Official Travel Organizations' Commission of Travel Development were concerned about the impacts of tourism as far back as the 1950's, which followed shortly after (1960) with publications on the negative impacts of mass tourism in Acapulco and the Balearic Islands in Spain (Fennell, 2006).

The tourism industry saw a rapid increase in the 1970's. The popularity of mass tourism destinations, increase of tourists and travel accessibility (Saarinen, 2006) started to generate an array of negative impacts on local infrastructure and the quality of life of local residents (Holden, 2009; Saarinen, 2006, Lea, 1993). This generated a real concern for industry as well as academics that started writing papers about the impacts of tourism as far back as the 1960's (Saarinen, 2006). These were themed as the physical environment, such as the loss of natural resources and agricultural land, the social environment for example corruption, lack of safety



and resentment of tourists, loss of authenticity and the economic cost to local residents such as exaggerated land cost and a higher cost of living (see Noronha, 1999 in Fennell, 2006). This concern has continued into the present day with the industry developing and encouraging different solutions to reduce and “minimise tourism’s negative impacts while allowing the benefits of tourism to flow to communities” (Lovelock & Lovelock 2013, p. 3). This is supported by Grimwood et al., (2015) who believe that the industry have the power and the potential to make certain that all opportunities are created without damaging the economic, environmental and social elements that come with tourism.

One solution that was introduced in the late 1970’s and early 1980’s was Alternative Tourism (AT) the objective of which was to introduce an alternative to mass tourism. AT gave empowerment to the host communities by encouraging small scale, locally oriented tourism with low impact (Fennell, 2006; Saarinen, 2006). It was a new form of tourism that cared. AT provided a service that enabled communities to prove the competences of their individuals and show that they can in fact be self-sufficient with the protection of social and environmental justice. The overall objective of AT was to provide an exchange for both host and guest. Host countries would benefit from selling their local produce, keeping all services local, avoiding problems such as leakages that come with international tourism. In reality however tourism is a complex industry with an array of sectors and legislations that may prove too difficult to manage at such a local scale. This new form of alternative tourism had to therefore be properly managed with transparency from all stakeholders. It was essential that local communities received the social, environmental and economic benefits. Alternative Tourism, at this time, was therefore seen as a solution to support and guide the industry as opposed to being an alternative to mass tourism (Butler, 1990).

Sustainable Tourism (ST) materialised in the late 80’s with the similar principles as AT and remains to be the tourism industry’s founder for negative impact solutions (Lovelock & Lovelock, 2013). This concept of tourism derived from the World Commission for the Environment and Development (WCED) that devised the Brundtland Report in 1987. This report highlighted the requirements that the industry needed to adhere to in order to create some form of sustainability for the industry (Fletcher & Amelung, 2013).

From the WCED many industries and sectors saw the benefit of the Brundtland Report (1987) which communicated the magnitude of sustainability to the development of the world’s economic future. “Sustainability within tourism was advocated as a positive alternative to

what was seen as the negative and potentially destructive impact of mass tourism” (Weeden, 2002 p. 143). Sustainability was “sought to encourage tourism development that was comparable with local cultures, managed in an environmentally sound manner and brought economic benefit to the local population” (Dinan & Sargent, 2000 in Weeden, 2002 p. 143).

Although there is a lack of consensus as to the definition of ST, it is generally agreed that it includes the three pillars of AT; Environmental, Social and Economic. The UNWTO, (2012a) in Lovelock and Lovelock (2013, p.3) state that sustainable development involves taking “full account of its current and future economic, social and environmental impacts, addressing the needs of the visitors, the industry, the environment and host communities.” ST therefore includes eco-development with broader objectives that would be achieved by the long-term viability and quality of resources, reduction of tension between stakeholders, limits to growth, visitor satisfaction and valuing tourism as a form of development (Bramwell & Lane, 1993). This is partially supported by Brieu et al., (2011) who carried out research on the perceived values and risks of sustainable tourism by a French Canadian sample. Results highlighted that it was indeed the environmental pillar of ST that had more influence and significance compared to the remaining economic and social pillars connected to ST. Results also showed however that consumers were very little informed of the ST concept and its significance. The authors conclude that consumers need to be conscience that their intention to buy needs to come from the role of the three pillars and not only the environment for the ST concept to be successful (Brieu et al., 2011).

Like many solutions, they appear effective on paper but the reality of putting words into action is not always as easy as it seems. Sustainable tourism has received some criticism, such as the ambiguity of its definition (Saarinen, 2006; Jarvis et al., 2010) and whether companies are truly being sustainable in their activities or is it simply a marketing ploy? (Lansing & de Vries, 2007). Fletcher and Amelung (2013, p. 227) agree, explaining that the term sustainable development “could be replaced by terms such as ‘*wise use*’ ‘*sound planning*’ or ‘*responsible development*’.... it’s too vague and still begs any mechanism by which it could be measured or achieved.” Today, due to the increased impacts in the industry and short of evidence of management, the sustainable tourism concept lacks authenticity and creditability with its attempted adopted policies used to pacify individual and community stakeholders. Saarinen (2006) however argues that although ST has seen its share of criticisms and problems, it has given a sounding board and starting point for stakeholders to measure actions and consequences. This is supported somewhat by Leroux (2015, p. 113)

who denotes the difficulty of managing sustainable tourism as he quotes, “it’s important to remember that the link between tourism, prosperity and sustainability are complex and complicated.

In fairness to ST, this paradigm emerged due to a global problem that had starting escalating since the 1950s. It was an attempt to find a solution to an array of problems, not only in creating sustainability from an environmental perspective, but also in supporting social communities and economic growth. It could be argued that perhaps too much was being asked of this new tourism paradigm. The principal questions that arose from ST were; does this paradigm cover all the problems that surface with tourism? and “can sustainable approaches address ethical concerns and ensure ethical practice?” (Lovelock & Lovelock, 2013, p. 3).

Needless to say, as the tourism industry developed with the array of activities that followed, other forms of “new” tourisms emerged in the attempt to manage the different impacts that followed. There is collection of alternative tourisms that have been put in place to overcome the negative impacts that this growing industry is faced with. The majority have derived from Sustainable Tourism (Lovelock & Lovelock, 2013) such as Ecotourism, Responsible tourism and Fair-trade tourism, addressing the needs of the three principal impacts; environment, social and economic respectively.

Other tourisms such as Just and Pro-poor are tourisms that have derived from “fairness and justice in tourism trade” (Fennell 2006, p. 162). These alternatives strategically seek opportunities within the tourism sector that will enhance the economic and social wellbeing of local populations. These “types” of tourisms have arguably been developed due to consumer awareness of social problems that certain destinations are living with daily. These are presented in the inequalities in gender, social standing and the local populations ‘rights’ to local resources over the needs of the masses, as discussed earlier in the ethical section of this work.

The literature however highlights Ecotourism and Responsible tourism as the principal alternative solutions to the many problems that the industry is continually being faced with. The International Ecotourism Society (2015) defines Ecotourism on their website as “responsible travel to natural areas that conserves the environment and improves the welfare of local people”. Originally Ecotourism was recognised as a niche in tourism services,

delivering environmentally responsive activities on a small scale (Lovelock & Lovelock, 2013).

However, like Sustainable tourism, Ecotourism to some extent is also criticised as being a form of green washing. There is very little doubt of the creditability of this alternative tourism in being the solution to the ongoing problem of mass tourism and the lack of ethical application from important business stakeholders (Lovelock & Lovelock, 2013).

Compared to Ecotourism which focuses, predominantly on the environment, Responsible Tourism considers the Environment, Social and Economic impacts. The principal difference is that Responsible Tourism allocates responsibility to stakeholders for their actions, following an existentialism approach to ethical responsibility.

Responsible Tourism's characteristics include an array of solutions to enhance the industry, such as the environmental management of natural and cultural heritage. It also includes addressing the social and environmental well-being of individual communities and generating a holistic concern of the impacts that may come with tourism activities. (International Centre for Responsible Tourism, 2012; 2014). It can be noted however that activities lean more towards finding solutions to the social impacts, such as supporting local populations by assisting in their employment and access to the tourism industry. This will in turn hopefully bring an improvement to the local economic situation of the destination. Other characteristics are encouraging the involvement of the local population in future decisions and enabling connections between tourists and local people. This thus provides visitors with knowledge and education to the impacts that irresponsible tourism practices may bring to the local environment (International Centre for Responsible Tourism, 2012).

### **2.5.1 Ethical Tourism**

“As emerging changes in global consciousness demand responses to contemporary challenges such as climate change, consumerism, globalisation, sustainability and social alienation, we are increasingly drawn into debates of what it is to be ‘good’ (ethical) (Feighery, 2011).

Ethics in tourism was developed in the 1990's via the AIEST congress in Paris (1992) and the Rio Earth Summit (1992) respectively. Conference delegates agreed to follow the proposed “Agenda 21” which states that Businesses and Industry should adopt to codes of conducts that encourage positive environmental practice (Genot, 1995 in Fennell, 2006).

Although ethical tourism and its importance to the industry have been researched via ecotourism, sustainability, responsibility, pro-poor (Holden, 2003; Hultsman, 1995), UK ethical consumer trends (Goodwin & Francis, 2003) and ethics as competitive advantage (Weeden, 2002) a clear definition of ethical travel remains to be made (Lovelock, 2008). Hultsman (1995) explains that ethics is a philosophical concept that dwells into the behavioural values and morals of action, linking ethical tourism action as not only knowing what is good (or the right thing to do), but also about behaving and conducting in a *good way* in tourism (Tribe, 2002). Hultsman (1995) presents ethics in tourism as “a behaviour” making it arguably more difficult to comprehend, measure and analysis. This has given some caution to academics and is evident in the lack of research in tourism ethics (Moufakkir, 2012).

Some organisations however, such as UK based Tourism Concern and the charity Tearfund have a clearer understanding of the term “ethical tourism”. Weeden (2002) states that “ethical tourism is now an established term, especially for those pressure groups and Christian charities that are concerned with the growth and impact of tourism within developing countries” (p, 143). She continues to explain that the term ethical tourism derives from sustainable tourism which became apparent thanks to global sustainable development through the World Conservation Strategy (WCED) in March 1980 and the creation of the World Commission on Environment and Development (WCED). Ethical tourism therefore is another solution that has been put in place to address the environmental, social and economic concerns of stakeholders that has derived from mass tourism (Weeden, 2005).

It is therefore easy to understand how ethical tourism is related to sustainable tourism; however ethics involves stakeholders (Robson & Robson 1996; Maignan, Ferrell & Ferrell 2005) placing some of the responsibility onto the visitors’ shoulders and decision making when choosing a tourism product. This is still a grey area in tourism however. The industry providers believe that it is the governments who need to be more involved, the tourists and/or visitors believe that it is the responsibility of the industry providers to inform the public of ethical issues and ‘other’ stakeholders consider that it is the tourists’ who finally need to be responsible in their behaviour as visitors (Tearfund 2002). This, in what may be considered as unethical or irresponsible behaviour, does not solve the ethical dilemmas that continue to impact the tourism industry.

According to Payne and Dimanche (1996) tour operators who wish to be considered ethical

should have a relationship with the host community, fair treatment of employees, clarity in their marketing of their products and respect toward the natural environment. Weeden (2002) had similar results where she refers to locally owned organisations, small tour group sizes, fair treatment and wages for staff along with transparent promotion as elements that a tour operator should deliver if they wish to be considered to be ethical. In exploring the attributes associated with a tourist destination as being perceived as ethical, McDonald, Scotto and Boyer (2010) found results such as culture, religion, environmental protection, citizens' rights, symbolic monuments and a positive host attitude toward tourists in their exploratory work. The results from the above research have given examples of what may be considered to be ethical practices for TO, along with specific elements when measuring responsible tourism as well as examples of what denotes an ethical image. Weeden (2005, p. 235) nevertheless explains that "it is difficult to give a specific example of an ethical holiday." The challenge lies in providing a tangible product in a predominately intangible tourism product offering that reflects a concept and philosophies.

One of the main difficulties in applying Ethical tourism is addressing the three principal impacts; economic, environmental and social as a holistic issue in such a highly legislative industry with its array of sectors, professionals and large number of stakeholders. How can a tour operator control the ethical operations of a supply chain that may commence in France and finish on a remote island? Is it therefore necessary to address the impacts separately? Or is there an automatic overlap?

Another question that may need to be considered is the ethical orientation of tourism businesses. In Fennell & Malloy's (1999) research not all tour operators were found to be homogeneous in their ethical orientation. Ethical approaches and codes of conducts may refer to different levels of ethical responsibility depending on their Tour Operators activity and the stakeholders' involvement (Gordon & Townsend, 2001). This was noted by Fennell and Malloy (1999) where results showed that Ecotourism operators, compared to Adventure, Fishing and Cruise-line operators demonstrated a stronger sense of ethical conduct. The authors explained that the findings were partially linked to the application of ethical codes (95% more than the other operators) which the eco-tour operators applied to their everyday business operations.

There is a consensus in the literature that adopting ethical codes and conducts positions tourism companies in a more positive light, adding value, appeal and competitive advantage

(Weeden, 2005; Van der Yeught, 2007). However, it is not always an easy option for operators in a highly oligopolistic business environment. Krippendorf (1991) relates the application of ethical policies to luxury and a cost that may not see a return on its investment. Being true to one's beliefs is difficult in business, especially when one's livelihood is in question. The operator or manager may have the desire to adopt certain codes and achieve awards and labels that denote a specific quality, standard and expectation. However, the reality of putting these codes into place for a small operator is not always so easy, with many SME's being reluctant to apply due to financial resources, time or knowledge (Parker et al., 2010 in Sandve et al., 2014). Goodwin (2003) adds, the motivation to be ethical is there, however it is difficult to put these codes into place without support.

Despite the realistic barriers that come with the application of codes and conducts in ethical tourism, this form of alternative tourism has a following of an array of associations and operators specialising in ethical travel. Jarvis et al., (2010) discuss the benefits of the many tourism certification schemes that have emerged and evolved around the world. These labels and certificates create a form of tangibility and expected quality for the visitor. This is particularly important when visiting new destinations and unknown territories. Ethical Traveller is a non profit organisation that carries out research on listing the world's ten best ethical destinations. Developing nations are measured on their application of "environmental protection, social welfare and human rights" (Ethical Traveller, 2015, p. 2). The preliminary information is secondary, coming from UNICEF and World Bank reports, which may arguably cause some bias, however the organisation then carry out primary research interviewing civic leaders and travellers. As well as measuring the destinations on the above mentioned attributes, each destination must also offer "unspoilt beauty, great outdoor activities and the opportunity to interact with local people and cultures in a meaningful, mutually enriching way" (Ethical Traveller, 2015, p. 2). These activities denote the interest in this form of alternative tourism and the demand that is generated from the research.

To conclude this section, it is important to clarify the main difference between ethical tourism and other alternative tourisms. With ethical tourism, the stakeholders will be asked to consider the consequences of their actions and examine their behaviour. They may also be asked to reflect on their duties towards other stakeholders, especially those in minority communities. As Lovelock & Lovelock (2013) explain, ethical tourism is more of a humanistic approach linking oneself with being human and the consequences that come with that.



Ethical tourism does nevertheless also consider the environmental and economic impacts that come with the tourism industry. However this is measured from a behavioural perspective, reflecting on, not only the negative, but also the positive impact that one's behaviour may have on a holiday destination. Ethical tourism is a way of thinking that may be applied to all forms of tourism. It encourages one to critically reflect on behaviour in order to inform behavioural change. It is more encompassing; it is about morals rather than being a '*green being*' or a '*justice being*' or an '*eco being*' (Lovelock & Lovelock, 2013).

This is what differentiates ethical tourism from other alternative tourisms. Alternative tourisms have derived from rules and codes stating what can or cannot be done or what is or is not acceptable. Ethical tourism is behaviour, it is part of who we are. There is no one right answer to ethical tourism (Lovelock & Lovelock, 2013). However, by applying different or combined theories to an array of situations, stakeholders can take responsibility for their actions, with the support of assisted and guided codes and conducts.

### ***2.5.2 Codes and Conducts of Ethical Tourism***

Codes and Ethical Conducts emerged from AT and ST in the late 70s for both the industry and the tourist. Many of these codes and conducts which derived from external pressure (Dornier, 2011) have evolved over time and generally come from industry, government, NGOs and researchers. The development of codes of ethics came about due to the abuse of power, the exploitation of the environment and the general suspicion of scandalous business conduct (Malloy & Fennell, 1998).

The objective of these codes therefore is to communicate and regulate industry standards, to provide a guide which will aspire and educate all stakeholders (Fennell & Malloy, 2007, 1998; Payne & Dimanche, 1998). Having a code of ethics enables individuals to have an understanding of what is acceptable or unacceptable behaviour. They derive from ethical orientations that denote a sense of intentional or unintentional outcomes (Malloy & Fennell, 1998).

Not being aware of local values, dress codes, lifestyles, religious beliefs can create offence and at best, frustration between local residences and visiting tourists (Payne & Dimanche, 1996). This emphasises the importance of tourist education when travelling to a foreign destination. The problem arises when the uneducated tourist believes that they have paid for "their" holiday and all rights are reserved for them. There is at times, a real lack of



understanding or arguably a complete ignorance of whose property, home, and land is being visited. It could be argued that it is the responsibility of the tourism companies who are selling holidays to a particular destination, to inform and guide the tourist of local customs. Or is it the responsibility of governments and foreign investors to include local stakeholders in any planning and development of the destination which will in turn hopefully lead to better communication between visitors and hosts? The lack of local input and consideration along with uneducated visitors suggests not only a business and marketing disaster, but also a negative social impact on the destination and the negative image and experience that the visitor will take back home (Lovelock & Lovelock, 2013; Fennell, 2006; Payne & Dimanche, 1996). A further ethical problem that may arise, especially when selling an intangible service, such as a holiday, is when the marketing exchange is not transparent. This may appear when the image in the brochure is not the same image in reality and the all inclusive holiday, is not totally inclusive. These issues formulate an additional side to the ethical problems faced in the tourism industry.

Perhaps some of the questions that need to be asked are (1) what expectations did the visitor have before the holiday experience? (2) was the visitor well informed of local values, cultural norms and the do and don'ts of the destination? and (3) who is responsible for this information; governments, industry and/or individuals?

It could be argued that all stakeholders are responsible for their actions. However, when dealing with a consumer group, such as hedonist tourists, behavioural guidelines may be required. The UNWTO put in place a brochure named "The Responsible Tourist and Traveller" which was approved by the World Committee on Tourism Ethics (WCTE) in May 2005. This code of conduct works with the Global Code of Ethics giving tourists and travelers guidelines on how to behave responsibly when traveling. Codes of conducts are also supplied by the array of tour operators who specialise in ethical tourism. However, how is the tourist being informed of these conducts? Should the industry be obliged to enforce this guide with each holiday transaction?

After much discussion and input from an array of stakeholders along with "the perceived need to provide a frame of reference that would govern tourism activity across borders" (Fennell, 2006, p. 251), the UNWTO approved the Global Code of Ethics for Tourism (GCET) in 1999.

The GCET is a reference of 10 principles covering the economic, social, cultural and

environmental impacts of tourism. These codes address the public sector such as governments; the corporate sector, namely the travel industry and societies in general, conversing with host communities and visiting tourists.

The UNWTO (n.d) define the GCET on their website as,

“A fundamental frame of reference for responsible and sustainable tourism ... a comprehensive set of principles designed to guide key-players in tourism development. Addressed to governments, the travel industry, communities and tourists alike, it aims to help maximize the sector’s benefits while minimizing its potentially negative impact on the environment, cultural heritage and societies across the globe.”

The GCET is not legally binding; however it does provide guidelines and reference in achieving responsible and sustainable tourism. Through this achievement stakeholders can assist in reducing the negative impacts on the industry and create a positive vision for one of the world’s largest industries.

Additional support is given via the World Committee on Tourism Ethics (WCTE) which was established in 2004 (UNWTO, 2015). The WCTE provides support in the interpretation, application and evaluation of the UNWTO Global Code of Ethics for Tourism. The WCTE also endeavors to encourage the application and commitment of the GCET. This was seen in September, 2011 in Madrid when the UNWTO witnessed the signature of private worldwide companies pledging the promotion and implementation of the 10 principles listed in the GCET. The Committee vocalised the particular importance of acting responsibly via human rights issues, gender equality, accessibility and defenseless communities that seek protection. To date (April, 2015) a total number of 399 companies and associations from as many as 55 countries worldwide have signed the Private Sector Commitment to the Code of Ethics (UNWTO, 2015).

Overall, many different codes and conducts are put in place to encourage and guide public and private sectors to be responsible in their tourism business practices. This responsible attitude provides a sustainable framework to work from. The Brundtland Report in 1987, delivered by the World Commission for the Environment and Development (WCED) gave the three pillars of sustainability which has encouraged an array of Alternative Tourisms to endeavor the protection of the environment via ecotourism, generate equality via fair trade tourism and social protection and justice via ethical tourism. As Lovelock and Lovelock (2013) explain, ethics is behaviour and social behaviour in a sense, creates ethical tourism.

With the encouragement of applying the industry's Global Code of Ethics for Tourism, stakeholders may not only see some sustainability of resources but also a support in generating stability for the industry as a whole.

However the reality of adhering to a global code of ethics and rectifying the problem that comes with ongoing impacts is not that straight forward and has received some criticism. As Dornier et al., (2011) explain, "the existence of a code is, of course, no guarantee of ethical practices" (p. 135). Lovelock and Lovelock (2013) also highlight that given the industry has so many different codes and conducts servicing its multitude of sectors, it is surprising that there are still so many ethical problems. A solution could be that stricter rules and penalised legislation is implemented, making the GCET law binding. Perhaps more realistic guidelines need to be put into place with inputs from independent, smaller players along with host communities. These are the real contacts that the visitor has with the industry and who are arguably most affected by tourism practices when visiting a destination.

Although the content of certain codes and conducts may be put into question and consider further discussion, there is evidence that tour operations, associations and travellers are continuing to assist in the sustainability of tourism. This is seen with tour operations who have joined with ATR (Agir Pour un Tourisme Responsable; Action for Responsible Tourism) and ATES (Association pour le Tourisme Equitable et Solidaire; Association for Equitable and Interdependent Tourism) (Dornier et al., 2011) along with the UK's Tourism Concern and the Association of British Travel Agents (ABTA) who are active in promoting responsible tourism. Websites such as Ethical Traveler encourage, inform and educate visitors along with Rough Guide – Better World, one of the travel industries most used travel guides and social networks enable travellers to discuss, inform and recommend future like-minded travellers.

Evidence of having codes and practices in place has also proven to give positive results via a survey carried out by the NGO Tearfund in 2002. The survey's objective was to establish attitudes towards ethical and responsible tourism. Results showed that 45% of respondents would purchase a holiday from a company who applied codes that guaranteed good working conditions for employees, protected the environment and supported local charities. The NGO also indicate that these results would create competitive advantage for a tourism company. (See Weeden, 2005)

## 2.6 Evolution of the Ethical Tourist

The review to date has cited that Fair Trade products, environmentalism, human rights concerns (Doane, 2001) as well as general consumer awareness have made the consumer more ethical in their purchasing of certain goods. Communication via the media tells us that we need to be more responsible as consumers, generating a positive attitude and image of those companies that are operating responsibly and are involved in ethical actions. This has been applied to the tourism industry where like, the Fair Trade Movement, “enterprises (and associations) can now badge themselves as ‘ethical’ in terms of environmental standards, work practices and cultural sensitivity” (Gibson, 2009 p: 2).

The trend for a different type of holiday, for example, one away from the mass of tourists, was described by Krippendorf (1987) as far back as almost 25 years ago, when he applied the need for a different type of tourism experience to Maslow’s pyramid of needs. Once the tourists basic needs for physical recreations such as sleeping, eating and drinking were satisfied, the tourist would require emotional recreations to fulfil and satisfy his needs. These come in the form of social, self-realisation, knowledge and exploration, creating a tourist typology with independent, respectful and responsible characteristics towards his environment and the societal environment he was visiting.

Tourists are becoming much more demanding in general. King (2002) states that “travel” is much more about visiting a place, it’s about restoring oneself, achievement and experiences. Today “tourism and travel” are more of a statement, what one would like to see in themselves and their lifestyle (King, 2002).

The need for a more emotional experience in holidaymaking “is a specific example of the consumer trend towards the purchase of more ethically traded products and increasing pressure across most sectors for evidence of corporate social responsibility”. (Goodwin & Francis, 2003 p: 272)

The growth of tourists visiting developing countries generated a campaign by the association Voluntary Services Overseas (1998) for ethical actions from the tourist as well as the industry. VSO insist that tourists “want to interact with local people and to enjoy a new environment when visiting a developing country” (VSO 1998 in Goodwin & Francis, 2003 p: 276). The association (VSO) believe that tourists require specific information about the local

community; how they can get the most out of their holiday and that they receive the guidance and reassurance of visiting particular areas with guaranteed safety. If the tourist does not have the information, then they will stay within the confines of the hotel or complex and not dare or risk the unknown. It could be argued that both the visitor and the host are missing out in emotional and economic opportunities respectively.

There is however a paradox in this trend of ethical behaviour; purchasing Fair Trade products has proven to be more egocentric than actually supporting communities in the less developing world. Consumers have a desire to make themselves feel good and “responsible” (Datamonitor, 2002; McDonald et al., 2010) be it with purchasing recyclable products, supporting a charity or through their travelling behaviour. “The aspiration to feel good is one of the main drivers of responsible tourism” (Goodwin & Francis, 2003 p: 273). Concluding that ethics do not only encourage and therefore employ sustainability, they also assist in the differentiating of goods and services. ‘Price’ was noted for being one of the principal factors in influencing and determining holiday destination choice and the purchasing of tourism products (Weeden, 2005). However it has been highlighted through the literature that the ‘feel good factor’ of being ethical and knowing that your destination choice conforms to ethical actions via its environmental, social and economic equity draws a certain type of tourist to different forms of alternative tourisms.

This was also found in research carried out by Mehmetogu (2007) who noted that the motivations of nature-based tourists to Norway enabled the authors to segment and place the tourists into three classifications; culture and pleasure activity orientated, nature activity orientated and low activity orientated, determining an offering of different types of nature-based holiday activities. In an earlier piece of work Mehmetogu (2005) highlighted that tourists’ motivations included relaxing, learning, socialising along with ego/status enhancement. Luo and Deng’s (2007) study in a natural forest park in China highlighted that tourists wanted to learn from and be closer to nature and escape from the city. Research carried out by Kersteller et al., (2004) into the profile of environmentally respectful behaviour in wetlands in Taiwan found that tourists were looking for adventure and education. Researchers Prebensen and Lee’s (2013, p. 19) interpretation of results that were collected by Innovation Norway in 2009, demonstrated that French nature-based tourists were motivated by “novelty; having a ‘unique and different holiday, social recognition; experiencing a new culture/country and self realisation; uniqueness.” The respondents also related visiting a nature-based destination such as Norway as “having something to tell others and fulfilling a

dream.” These studies provide some motivational understanding of why tourists may be attracted to nature-based destinations and the array of product offerings that may derive from the different motivations.

In addition to this work, a survey carried out by TNS Sofres and SNCF in 2009 found that the Tourism Responsible concept was known to 60% of the French population, compared to 27% in 2007, an increase of 33% in two years. The study also attempted to achieve different typologies of tourists with results showing that 40% of the population were followers and/or enthusiasts of responsible tourism. This profile of French tourists perceived responsible tourism as being respectful to the environment, respectful towards the culture of the country and the local population as well as using the less polluted form of transportation. They also see that this form of tourism is about meeting the local population, having an authentic and unforgettable experience where they feel relaxed and can see clearly the benefits of this type of tourism assisted by choosing a known label or certificate.

A more recent study by François LeCompte and Prim-Allaz (2011) showed that French people perceived Sustainable Tourism as using less or unpolluted transport with a sense of simplicity, respecting sustainable values such as respecting the environment and local populations and holidays that represent nature with some citations naming France. The authors compared the respondents’ perception of sustainable tourism to the institutional (UNWTO) definition of responding to and respecting the three pillars cited in the literature; environment, economic and social respectively. Results highlighted emerging elements of sustainable tourism, such as the desire to have contact with nature and cultural immersion with the local population of distant destinations. This research demonstrates that French tourists are aware of sustainable tourism and its representation, it also supports that French tourists are evolving in their need for a more meaningful holiday where the exchange is profound and has a lasting effect.

Results will always depend on the chosen sample, with relevance to education, exposure and social class. To date most of the research carried out in this domain has worked with samples which are considered to be nature tourists (Mehmetoglu, 2005, 2007; Luo & Deug, 2008), in the age group category of over 35 with a salary that represents a middle social class (François Lecompte & Prim-Allaz, 2009, 2011). The behaviours of the student travel market has been widely researched from understanding their images of destinations (Baloglu & McCleary, 1999; Beerli & Martin, 2004; Glover, 2011), their motivations (Xu et al., 2009) and their perceived travel constraints (Gardiner et al., 2013). There is no evidence however, as far as the author is aware, of research that provides an understanding on how the student travel

market perceives the role of ethics in tourist destination image construction. This demonstrates a gap in the literature for this highly opportunistic market that corresponds to an array of tourism products and holiday choice.

### ***2.6.1 Youth and Student Travel Market***

As previously mentioned, one of the most important markets for the tourism industry today is the youth and student travel market. Youth and student travel is defined by the World Youth and Student Education (WYSE) Travel Confederation (2008, p. 1) as

“all independent trips (non accompanied by parent or guardian) for periods of less than one year by people aged 16-29 which are motivated, in part or in full, by a desire to experience other cultures, build life experience and/or benefit from formal and informal learning opportunities outside one’s usual environment”

and is one of the “fastest growing and most dynamic markets of the global tourism sector” (Taleb RIFAI, Secretary General of the UNWTO, 2011). Some of the reasons for this growth derives from extended holidays and availability of student loans (especially in the UK) (Xu et al., 2009) along with the increase of students studying overseas (Glover, 2011). This is supported by Gardiner et al., (2013, p. 289) who state that “fuelled by an apparently universal appetite for tertiary education, the continuous growth of international student number represents an opportunity to leverage student-related tourism activities”.

Research carried out by the WYSE Travel Confederation in 2008 and 2013 highlighted that young travellers spend more time at the destination compared to other tourists. This could arguably be referred to the additional “free” time, also known as “time rich” that this segment of the market have. This extra time spent at the destinations generated an economic value of US\$182 billion in 2012 with an average spend of US\$ 910 per person. The UNWTO has predicted an increase from 200 million to 300 million trips per year by 2020. This market is characterised as being resilient and less volatile than other segments of the tourism market, who are not likely to be deferred by economic problems, political turmoil or outbreaks (WYSE Travel Confederation, 2008).

This niche market is not only positively perceived for the financial support it brings to the global tourism industry. The United Nations consider this market to be “a major force for development and social change”. Youth and student travellers invest in and have direct contact with local tourism businesses, reducing economic leakages that occur with mass



international tourist groups. They also are educated and informed of environmental protection; some of the principal characteristics of responsible and sustainable tourism. Research has also shown that young travellers tend to repeat visitation in their life cycle with partners and children, creating loyalty and value to the destination over a lifetime (Gardiner et al., 2013). “The social and cultural benefits for the young traveller and the communities that host them are far reaching, long-term and measurably more sustainable than other forms of tourism” (Ulises ORTEGA, Executive Committee Chair, WYSETC, 2011, p. 3). Xu et al., (2009, p. 255) agree, “the experiences of young travelers today also provide an important basis for their travel decision late in life.

This is also acknowledged by educational institutions, governments, employers and official tourism organisations who perceive the Youth and Student Travel market as being innovative in their travel behaviour, taking responsibility for their tourism choices towards cultural and environmental impacts. “More than any other market segment, youth and student travelers are leading with innovation and paving the way for responsible tourism” (WYSETC, 2011).

The travel behaviour of this niche market has proven to be of importance not only to the tourism industry as a measurement of receipts and movement, but also to educational institutions, governments and employers. Youth travel as missioned by the WSYE Travel Confederation in the 1950s and Erasmus in the 1980s has achieved its objectives in that it (travel) provides learning, social interaction, understanding of other cultures, development of oneself and identity and finally creating future career opportunities. These affective benefits, albeit more difficult to measure, are arguably seen as being more important than the economic consequences. The knock on effect lies in innovation and change, international trade and exchange, educational and social support as well as cultural relationships.

Through their travel experience the youth market have become confident, self assured, and independent. This gives them more assurance when choosing their trip. They have become more adventurous, they want to meet the locals, visit destinations off the beaten track, enjoy meeting new people and cultures and develop their knowledge. Xu et al., (2009) also found from researching British and Chinese students’ travel behaviour that although there were some differences that were believed to be cultural, both groups wished to discover somewhere different and preferred to try the local cuisine.



This is supported by the results from the Independent Traveller Survey (2007). Participants considered that they were travellers (46%) as opposed to tourists (23%). The majority of the respondents (over 70%) stated that they had “non-leisure” purposes for their trip, such as exploring places and cultures, studying/working abroad, volunteering or learning a language. Over 80% of the young travellers rated exploring other cultures, increasing ones knowledge and experiencing everyday life as important or very important motives for their trip. Interacting with local people was very closely behind at 76%. Two motivational statements that saw a considerable difference between survey’s carried out in 2002 and 2007 were “learning more about myself” with an increase of 12% and “helping people and making a positive contribution” (17%+). From the research carried out by the WYSE Travel Confederation and ATLAS respectively (2007) more than 80% of young travellers believed that their trip had influenced their lifestyle with an overall majority stating that they were now travelling in a more “responsible manner” being more conscious of the impact of their travel behaviour and with more thought toward ethical issues such as social justice and poverty. These attributes are linked to the Global Code of Ethics for Tourism and are applied by an array of researchers when defining and measuring responsible tourism. The above results are also supported by a more recent New Horizons III study (2013), which was carried out by the WYSE Travel Confederation in 2012. The results showed that travel is still a form of education and a place to gain knowledge that is required in highly competitive recruitment market place (David Chapman, the Director General of WYSETC, 2013).

From these results one may denote how tourism motives have changed considerably from the 1970’s mass tourism product to the independent explorer wishing to give a sense of meaning to their trip. This typology of tourist or traveller as they wish to be known is supported by recent research carried out by Human Resource researchers in characterising the youth market in chosen career decisions. Results from the research highlighted that the youth market has become ‘the generation’ that is more aware of social implications, choosing a career that offers personal development, a sense of meaning with a positive impact (Rock, 2012).

This is followed through the research carried out by researchers Del Mar Alonso-Almeida et al., (2015) who found that Business and Tourism students in Spain believed that good CSR application was providing not only excellent customer service but also products and services that benefited society (ranked 4 out of 12), this result demonstrated a significant shift in attitudes from previous research by Aspen (2002, 2007) and Lamsa et al., (2008) respectively, where results showed a lower considered (ranked 10, 11 out of 12) in previous years.

It was also found that more than half of the respondents had volunteered in the previous year. These results support research carried out by the travel and tourism industry, indicating and supporting the importance of understanding this segment in terms of strategic decisions in array of situations. Their characteristics from career decisions to travel behaviour stipulate the importance of being responsible and sense of meaning in their future activities.

## 2.7 Summary of Ethics and the Tourism Industry

This chapter has discussed the definition of ethics and the array of terminology that is associated with this complex philosophy. There is a consensus that ethics is derived from Greek philosophy that is connected to a code of conduct that ensures in doing the right and good action (Weeden, 2008; Fennell, 2009, Lovelock & Lovelock, 2013).

Morals, values and norms are terminology that is often associated with being ethical. Although one's morals and values are arguably established from a larger entity such as society and its culture, these terms are related more to the individual and to behaviour. This may be influenced from family culture and education, religious beliefs and/or previous experience (Lovelock & Lovelock, 2013; Fennell, 2006). Core values are recognized in the literature as having respect for others, caring, honesty, loyalty, accountability and integrity (Beauchamp & Bowie, 1979). Kinnier et al., (2000) found additional values such as seeking truth and justice and accepting personal responsibility as values that are intrinsic to the individual.

Norms, on the other hand, are linked to groups and society that generate normative behaviour and are classed as a habitual way of being, making one's individual behaviour acceptable to a larger group, such as society. This 'acceptable' behaviour is derived from norms that have been established by society's legislation and values that often come from religious beliefs (Weeden, 2008).

Principle ethical theories have also been addressed demonstrating a connection between ethical philosophies and behaviour conduct. Teleology is a theory that considers the final consequences of the action. It looks at how the behavioural conduct has affected or influenced the highest number of people and the actions are therefore judged on this impact. One of the most common teleological theories is Utilitarianism. This is an ends based approach that permits adaptation to enhance an overall positive experience, free from doctrines, rules and traditions (Fennell & Malloy, 1995). Although this approach permits a sense of freedom and an almost care free existence, questions such as 'who is the majority?' and 'how are they being represented?' need to be asked.

Deontology on the other hand considers procedures, policies, duty, codes and obligations (Malloy & Fennell, 1998; Stanwick & Stanwick, 2008) which assist in generating rules, norms and values. The principal difference between teleology and deontology is that the

latter will make an ethical decision on what is believed to be either morally right or wrong (Weeden, 2008). The consequences of the action will be judged on the norms, values and morals that have previously been established.

The final principal theory denoting comprehensive ethical behaviour (Fennell & Malloy, 2005) is existentialism. This approach is considered to be individualistic as it deals with the individual's sense of being and existence of being human (Fennell, 2006; Weeden, 2008). This approach, believed to be connected to duty with action (Stanwick & Stanwick, 2009), generates freewill, authenticity and values that encourage individual personal growth through self-responsibility. The key outcome from this approach is acknowledgement of one's actions. These different principal ethical theories are used in an attempt to assist managers in understanding personnel behaviour as well as consumer behavioural characteristics.

The importance of ethical consumption and the impact of ethical consumerism were also discussed. This importance has generated predominately from increased consumer knowledge of the negative impacts that certain products and behaviour have on the environment and society (McEachern & McClean, 2002). Consumers are more sensitive to purchasing products that create sustainability, respect the environment and are socially supportive (McGoldrick & Freestone, 2003; Harrison et al., 2005; Başgöze & Tektaş, 2012).

This knowledge has also derived from lobby groups (Başgöze & Tektaş, 2012) and the wider and more accessible forms for available communication (Jose, 2012). Research results demonstrate however a gap between respondents favours of the positive attitude towards ethical consumption and the reality of truly purchasing ethical products (Marks & Mayo, 1999; Shaw & Clarke, 1999; Shaw et al., 2000; Vitell, 2003; Nichollas & Lee, 2006).

This is known in the literature as the Attitude Behaviour Gap (Kim et al., 1997) which is demonstrating an ongoing concern for academics and industry alike. Several reasons have been given for this gap, such as researcher bias and barriers to cognitive decision making (Davis et al., 2010). Bias researcher may come in an array of forms such as social desirability bias where respondents feel pressurised to give answers that would be accepted by society (Clavin & Lewis, 2005; Auger & Devinney, 2007). Selection bias exists when researchers are criticised for choosing a group of respondents from a selected sample frame, where results may generate a positive outcome to the research.

There is an array of models that have been applied to consumer decision making. The literature has highlighted The Four Stage Model (Rest, 1979), The General Theory of Marketing Ethics (Hunt & Vittel, 1986) and The Theory of Planned Behaviour (Ajzen, 1991) respectively. All of these models have been applied to different aspects of decision making and have respectively provided and contributed to the attitude of ethical purchasing decision making. However, as Bray et al. (2010) note, the models do not address the ethical consumption decisions or provide answers as to why consumers purchase or do not purchase ethical goods.

Nevertheless, research on factors that impede ethical consumption has been carried by a number of authors (Dragon International 1992; Boulstridge & Carrigan 2000; Carrigan & Attalla 2001; De Pelsmaker & Janssens 2003; Bray et al. 2010; Davis et al. 2010; Papaoikonomou et al. 2011; Başgöse & Tektaş 2012). These impeding factors are also known as situational barriers which have been cited as lack of information, skepticism and cynicism, perception of consumer action, perception of quality, price and willing to pay, inefficient ethical alternatives, brand strength and familiarity.

The literature however notes some contradiction. Too much information was seen as being confusing in Shaw & Clark's (1999) work and respondents did not believe the information that companies were reporting in Uusitalo & Okasnen's, (2004) study. Overall, the literature highlights that consumers on the surface have a positive attitude towards ethical consumption; however there appears to be a lack of faith and trust in the products and the companies selling ethical goods. The marketing exchange process needs to be clearer for the consumer to appreciate the value of purchasing and consuming ethical products. The principal area of research in ethical consumption has been in food related products (McGoldrick & Freeman, 2008; Shaw et al., 2005; Vermeir & Verbeke, 2006), with some exceptions in white goods (Young et al. 2010) and ethical luxury (Davis et al. 2012). The literature highlights a research gap within the tourism industry and the study of ethical tourist.

Ethical tourism has evolved from the necessity of managing mass tourism and sustaining the natural resources that are one of the essential components of the tourism product. Academics and industry started to see the negative impacts in the 1950's that derived from the rapid increase of mass tourism activity and the knock-on effect on local infrastructure and the quality of life of local residents (Holden, 2008; Saarinen, 2004; Lea 1993).

A solution to these impacts was put into place in the late 1970s and early 1980s and was titled Alternative Tourism. This was a type of tourism that was to give empowerment to host communities by encouraging small scale, locally oriented tourism with low impact (Fennell, 2006; Saarinen, 2004). The objective of AT was to provide an exchange for both host and guest communities. Sustainable Tourism (ST) which derived from the World Commission for the Environment and Development 'WCED) was devised by the Brundtland report in 1987. The highlights of this report demonstrated the importance of managing the three pillars of Alternative Tourism; Environment, Social and Economic impacts respectively. The development of ST is considered to have a wider sustainable objective for the industry including eco development with long term viability, using quality resources which lead to visitor satisfaction (Bramwell & Lance, 1993).

Many 'new' tourisms have emerged since ST. Some relating to the social aspects of tourism via Just and Pro-poor tourism, other through environment support via eco-tourism and supporting local economies via fair trade tourism. Responsible tourism and eco-tourism however are the most cited alternatives that include the three pillars that were brought to light from the early AT and ST solutions.

The concept of ethics in tourism was vocalised at several conferences and summits in the 1990's. This encouraged the World Tourism Organisation (WTO) to put in place a set of codes of conduct to encourage positive environmental practice (Genot, 1995). Ethical tourism is now considered one of the 'new' and alternative tourisms to manage the negative impacts that hinder the social, environmental and economic elements of tourism products and its industry. Although academics are still unclear about a comprehensive definition of ethical tourism (Lovelock & Lovelock, 2008), practitioners and associations are comfortable with the term, placing it as a development of ST that came from the WCED in 1980 (Weeden, 2008).

It may also be argued that the term ethical tourism should be in fact easier to comprehend and define since the industry put into place the Global Code of Ethics for Tourism in 1999. The GCET is a reference of 10 principles covering the economic, social, cultural and environmental impacts of tourism along with the consideration of the industry's stakeholders (GCET, 1999).

Ethical tourism has also evolved due to the market trends and awareness of today's ethical consumer (Doane, 2011). According to Krippendorff (1987) tourists were looking for a

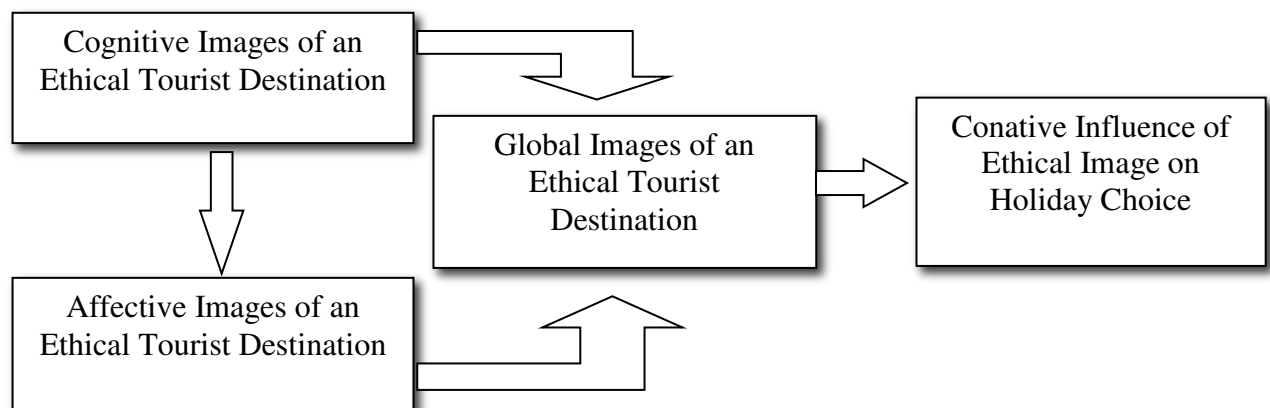
different type of holiday as early as the 1960's. This was the result of work when he applied different types of tourism experiences to Maslow's pyramid of needs. Once the basic needs were satisfied, respondents created a tourist typology that generated characteristics of being independent, respectful and responsible towards the environment and the society that was being visited.

This typology was also noted in the youth and student travel market (WYSE, 2008) where an independent traveller survey (2007) noted that these individuals in typology were motivated by exploring other cultures, increasing their knowledge and experiencing everyday life by interacting with the local people. This market also envisages that travelling would enable them to learn about themselves and help people by making a positive contribution. These characters fall in line with the industry's Global Code of Ethics for Tourism denoting an independent explorer that wishes to give meaning to travel.

### 2.7.1 Model of Tourist Destination Image

To conclude this literature review, it is important to revisit the overall aim and nature of this research which is *to explore the role and understand the meaning of ethics on tourist destination image*. The constructs of destination image formation have been presented and discussed throughout the literature. A framework of destination image formation that was initially identified by authors Baloglu and McCleary (1993) and adopted by Lin et al. (2007) will be applied in the attempt to achieve the overall aim of this research. This formation framework will enable the researcher to identify the cognitive and affective images of an ethical tourist destination and determine which construct is more influential in the global formation of an ethical tourist destination. The conative attribute that has been considered by authors Lin et al, (2007) and Tasci et al., (2007) respectively will also be included to determine the role of ethics on holiday choice.

**Fig 1 Model of Tourist Destination Image Formation**



*Source: Baloglu & McCleary (1999); Lin et al., (2007)*



# **PART II**

# **METHODOLOGY**

## Chapter 3 Methodology

### 3.1 Introduction

The previous chapters have given a rationale and review of the research domain, and have provided the Tourist Destination Image framework to which the appropriate methodology and methods can be applied.

This chapter explains the choice of research design and the processes that were followed to achieve the overall aim and objectives of this research. It will commence by setting the research into a philosophical context before going on to describe and justify the methodological approach and the methods chosen. This presentation of the research setting, the sample and the design of the data collection will provide an appropriate context for the next chapter of this thesis: a discussion of the findings and interpretations of the results.

The chapter begins with a reminder of the essence of the research the research aim, objectives and questions in order to provide a continued structure to accommodate the flow of information.

#### *3.1.1 Research Aim, Objectives and Questions*

The principal aim of this thesis is to examine the ethical factors that influence how French Student Travellers' form an image of a tourist destination.

Research Objectives are:

- To critically assess the components of the process of destination image formation.
- To examine the ethical factors that influence tourist destination image.
- To apply an existing conceptual model to investigate the ethical factors that influence how tourist destination image is formed by French student travellers.

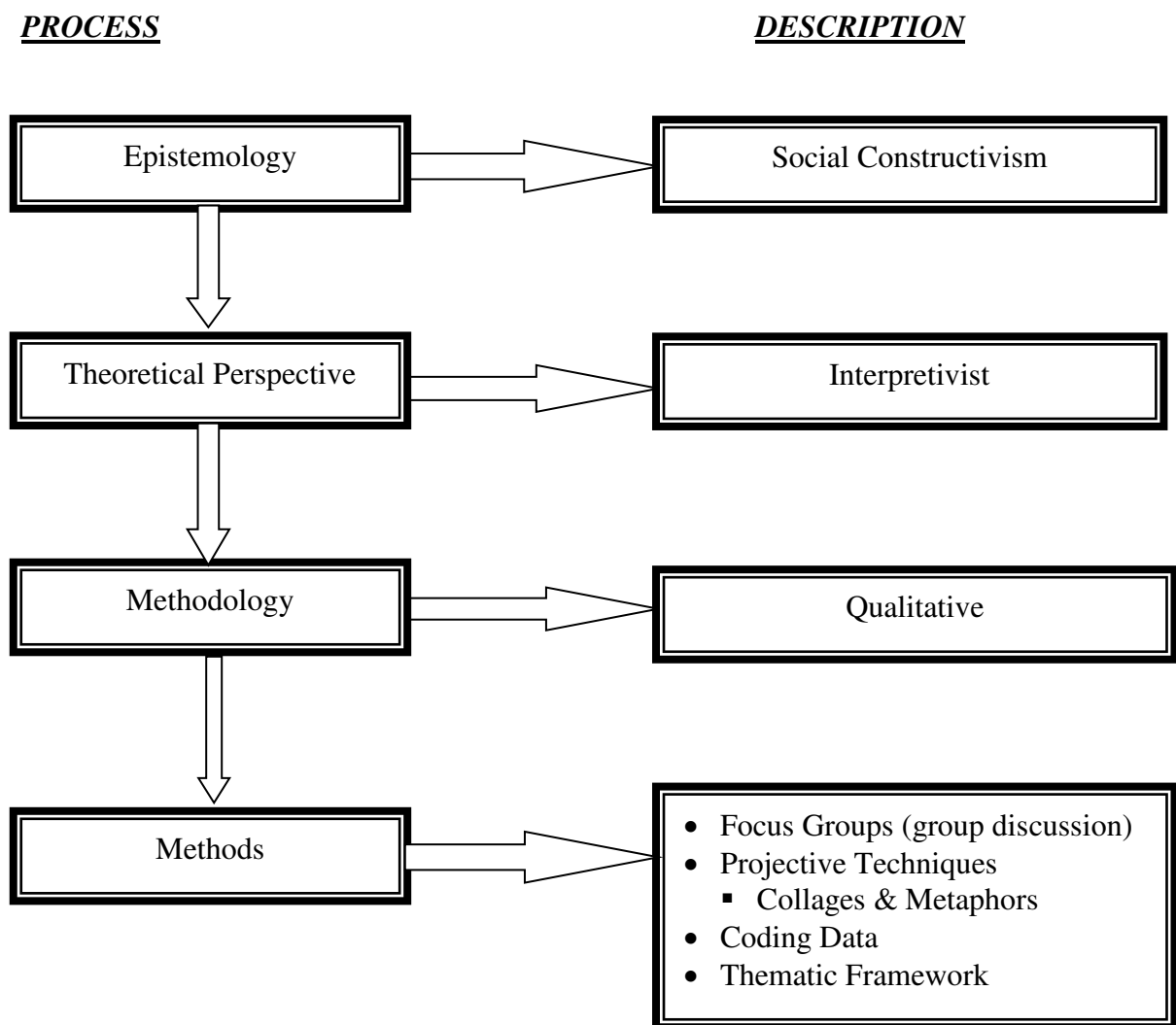
Research Questions:

1. What are the components of the destination image formation process and how are they linked?
2. What are the principal ethical influencing factors?
3. What degree of influence do the ethical factors have on the cognitive, affective and overall tourist destination image?
4. What are the ethical factors that influence French students' image formation
5. What degree of influence do ethical factors have on French students' choice of holiday destination: conative versus declared values?

### 3.1.2 The Process and Description of the Research Philosophy, Approach and Methods

The philosophy, approach and methods adopted for this research use the theoretical framework described by Crotty (1998) which is based on epistemology, or the theory of knowledge. The various steps outlined in the process enable the researcher to conceptualise the research project within a rigorous and interconnected context.

**Fig. 2 Theoretical Framework for Collecting and Processing Research**



*Source: Process adopted from Crotty (1998)*

### 3.2 Research Paradigms

The research process incorporates an array of paradigms that assists the researcher in accomplishing the overall aim of the research. Usher (1996) in Tribe (2001, p. 443) defines a research paradigm as “an exemplary way of working that functions as a model for what and how we do research, what problems to focus on and what to work on.”

The literature presents paradigms primarily from an epistemological and ontological context that represent the way we believe our research should be carried out and how the research is seen (Crotty, 1999). Furthermore, there is the understanding that theoretical knowledge and perspective also bring a contribution to the research process denoting a philosophical stance that establishes a clear starting point for the research. This understanding is supported by Guba and Lincoln (1999) who believe that paradigms present basic beliefs of a worldview that guides the investigation, taking the primary place at the beginning of the research process.

Although there is a consensus that there needs to be a connection and justification of choice between the different layers and steps of the research process, not all researchers agree that everything starts with, and is therefore dependent on, the epistemological stance of the researcher. Crotty (1998, p.13) explains this well;

“... not too many of us embark on a piece of social research with epistemology as our starting point. ‘I am a constructivist. Therefore, I will investigate ...’ Hardly. We typically start with a real-life issue that needs to be answered. We plan our research in terms of that issue or question.”

It is therefore important to understand the flexibility in research and the different approaches required, depending on the given ‘brief’ or the problem in hand. “One philosophy is not better than the other, they are ‘better’ at doing different things” (Saunders et al., 2009, p. 23). As Johnson & Clark (2006) philosophise, the importance is being able to reflect and defend our philosophical choices over others that are available.

This most certainly does not diminish the importance of epistemology and its presence in the research process. Epistemology assists the researcher in assuming available knowledge and supports the legitimacy of that knowledge (Malhotra & Birks, 2007). “It is a way of

understanding and explaining how we know what we know” (Crotty, 1998, p. 3). It enables the researcher to justify the chosen theoretical or philosophical stance in line with the chosen methodology and methods (Crotty, 1999; Guba & Lincoln, 1999; Saunders et al., 2009) thus reiterating the need to explain and validate the chosen process.

The aim of this research is to explore how French student travellers perceive the role of ethics on tourist destination image formation. The research design is exploratory in nature, one which seeks an outcome of enlightenment and understanding (Tribe, 2001). The ‘best’ epistemological approach that can be applied to this research is therefore one of social constructivism with an interpretive theoretical perspective.

Social constructivism is defined by Crotty (1999, p. 42) as,

“... the view that all knowledge, and therefore all meaningful reality as such, is contingent upon human practices, being construct in and out of interaction between human beings and their world, and developed and transmitted within an essentially social context.”

Social constructivism will enable the ethical constructs that influence destination image formation to unfold, being “open to new interpretations as information and sophistication improve” (Guba & Lincoln, 1999, p. 113). This will in turn enable the researcher to seek an understanding of not only the results of the research, but also of how the results were constructed and what factors influenced the construction. This approach also aids the researcher in understanding the social actors’ “subjective reality ... seeking to make sense of and understand the motives, actions and intentions in a way that is meaningful” (Saunders et al., 2007, p. 109) and is “accessible and intended for use” (Malhotra & Birks, 2003, p. 141). It is linked closely to the interpretivist position which explores the subjective meanings and actions of social actors in order to understand intentions (Saunders et al., 2007).

The next step in Crotty’s (1998) check – 1999 in diagram earlier research process is the applied theoretical perspective which is also known in the literature as the philosophical positioning of the research. The theoretical perspective (and positioning) applied for this research will be interpretivist. This will enable the researcher to investigate the influence of ethics on destination image formation by “entering the social world of research subjects and understanding their world from their point of view” (Saunders et al., 2007, p. 107). It will

provide subjective and multiple results, “recognising that there may be a wide array of interpretations of realities” (Malhotra & Birks, 2003, p. 139). When researching multiple constructs which may be complex, and results which are unique to a particular set of individuals and circumstances, the interpretive approach is seen as being highly appropriate (Saunders et al., 2007).

Another philosophical theory that is applied in social science is positivism. In general, positivists seek to test hypothesis and theory in a “value free way”, where the researcher “would claim to be external to the process of data collection” (Saunders et al., 2007, p. 112). This would create a non-bias environment where the researcher is considered not to influence or be influenced by the subject of the research. One of the reasons for the popularity of the positivist approach may arguably be due to the security that positivism presents for some researchers and its dominated presence in social science for more than 400 years (Guba & Lincoln, 1999). Researchers may also feel more comfortable with an objectivism epistemology that comes with working with “positive data” ... and presents “facts that can be verifiable and can survive attempts at falsification” (Tribe, 2001, p. 443).

The positivist approach is not however without its critics. Walle (1997, p. 532, p. 444 in Tribe, 2001), for example, states that “while science provides a powerful methodology it unfortunately tends to eliminate the investigation of topics that are not easily attacked using its techniques ... leading to an oversimplification of reality”. A further argument for the interpretive perspective comes from Saunders et al., (2009) who declare that some may argue that the interpretive perspective is the most suited approach for businesses, notably in the field of marketing and HR. They explain that businesses can be complex where unique situations may arise with specific individuals at a certain period of time, suggesting the need to understand the meaning of the unique situation from the individual subject’s point of view.

Finally, the research approach is inductive in nature, using qualitative methods, allowing the researcher “to understand better the nature of the problem” (Saunders et al., 2007, p. 118). Induction will also provide results that will enable the researcher to build on existing theory, contributing to the components and structure of Baloglu and McCleary’s (1999) conceptual model.

### 3.3 Qualitative Methodology in the Research Process

By adopting an interpretive approach, this exploratory research seeks to discover the meaning that is understood of ethics in tourist destination image formation by the participants in the different focus groups. This doctoral research was therefore carried out by applying a qualitative methodology to that supports and is consistent with the underpinned philosophical assumptions (Snape & Spencer, 2003).

“Qualitative research involves an interpretive, naturalistic approach to the world (Denzin & Lincoln, 2000, p. 3) where its goal is to obtain a profound investigation and understanding of individuals’ perceptions and experiences (Snape & Spencer, 2003). This methodology aims to answer questions about the “what”, “how” and the “why” of the phenomenon, representing a holistic viewpoint within explained contexts. This provides an opportunity for the researcher “to unpack issues, to see what they are about or what was inside, and to explore how they are understood by those connected with them” (Ritchie, 2003, p. 27).

A qualitative methodology will also help the researcher to understand the feelings and values that this sample of the French student travel market have towards ethics and its influence on destination image formation and travel behaviour. It is also a methodology that allows a sense of vision which enables the development of future research (Strauss & Corbin, 1990), and where the researcher can ask questions such as; what next for the French student travel market, how can this be achieved, and do the results justify the next step?

Early examples of seminal work in tourism highlight the initiation of qualitative research (see Riley & Love, 2000) however this research tended to be published via journals in Social Research and Sociology as opposed to Tourism and Marketing journals. Riley and Love (2000) explain that this was primarily due to the lack of acceptance from journal editors and tourism viewers who preferred a quantified approach within the tourism discipline. This perception derived from the lack of familiarity of qualitative methods and the in-depth and enriching information that they can provide. Nevertheless, this positivist statistical method to research was considered to be a more sophisticated and suffice way forward for the future and progress of tourism research.

This can also be noted in destination image formation research that has predominately taken a

positivist approach, seeking to test hypotheses and measure causal constructs (Baloglu & McCleary, 1999; Beerli & Martin, 2004; Frias et al., 2008; McCartney et al., 2008; Lin et al., 2007). However, this is not the case for all authors, some (Choi et al., 1999; O'Leary & Deegan, 2005; Echtner & Ritchie, 2003) have seen how qualitative methods complement their quantitative results applying a post positivist positioning to their mixed – methods approach. Few (Ryan & Cave, 2005; Hanlan & Kelly, 2005; Laaksonen et al., 2006) have used purely qualitative methods to structure and compare the images of destinations. There remains however a strong presence of quantitative methods in today's tourism marketing literature. This doctoral research therefore has chosen a qualitative approach, not simply because it resonates and supports the epistemological and theoretical stance of the research. It will also attempt to address the gap of qualitative methods that is apparent in tourism marketing literature. This will be achieved by demonstrating the application of focus groups that are supported by a collage projective technique and the use of metaphors that will enable the researcher to have a more profound understanding and meaning of the influence of ethics on destination image construction.

### **3.4 Qualitative Methods in the Research Process**

#### **3.4.1 Focus Groups**

There is a general consensus that the use of focus groups constitutes a qualitative technique that enables the discovery of data that may otherwise be less available without the assistance of group discussion (Calder, 1977; Morgan 1988; Malhotra & Birks, 2007, Bryam & Bell, 2007; Adams & Cox, 2008). It is a technique that been around since the 1930s, and saw a real connection with marketing research in the 1950s. This is when companies saw the benefit of using a cost effective method that enabled them to understand the feelings and attitudes that their customers had towards their products and services (Weeden, 2005).

There were several reasons as to why focus groups and collage projective techniques were chosen as methods for this study. They primarily present an advantage in exploratory research, where there is little known about the subject area (Stewart et al., 2007), thus enabling the researcher to extract information that may support further investigation.

As a research tool, focus groups are considered as being highly flexible, working with the interpretive approach, enabling the researcher to evolve the research design as and when necessary. This form of non-directive interviewing also enables the participants to have more



control, “thus gaining access to more insightful information” (Weeden, 2005, p.180).

Focus groups represent a method that generally creates conviviality, “where respondents feel sufficiently relaxed to reflect and portray their feelings and behaviour, at their pace and using their language and logic” (Malhotra & Birks, 2003, p. 160). This will encourage the interaction and development of ideas that is required when constructing the meaning of ethics and its influence on destination image and holiday choice. Hess (1968) in Stewart et al., (2007) discusses how group ‘synergy’ produces a more extensive amount of information and where one remark can ‘snowball’ or trigger other participants into asking another set of ‘spontaneous’ questions, supplying a wider amount of data and insights for the researcher to work with. Thus, focus group discussions assist in the development of ideas that may not have emerged in an interview scenario, generating what could be essential and vital information (Adam & Cox, 2008).

There are also the advantages that come from group compatibility, where members have similar personal characteristics, needs, personality and attitudes (Stewart et al., 2007). These similar traits will reduce the likelihood of barriers and create an environment where participants will feel at ease to discuss their point of view and ask other participant’s their reasoning for holding their certain viewpoint (Adam & Cox, 2008; Bryam & Bell, 2007).

Focus groups do nevertheless, present challenges as a method in collecting qualitative data. This is not solely on the operations of finding a location and participants who are willing to give their time, the managing of group dynamics can at times, also be problematic. This may be overcome somewhat by the presence of a high level of group compatibility as discussed above, but this is not always so easy when dealing with individual characteristics and personalities (Stewart et al., 2007). Dominant members may also “be more eager to impress one another and be biased in their responses” (Adam & Cox, 2009, p. 24). When dealing with a complex subject such as ‘ethics’, there may also be the intimidation of not wanting to express feeling or perceived understanding for fear of being ridiculed. This needs to be considered at the participant recruitment stage, along with the design of the focus group and acknowledging the role of the moderator.

The literature has highlighted some concern over the lack of a naturalistic setting with focus groups (Weeden, 2005). They are however considered to create a more naturalistic setting than for example, in-depth interviews. They enable social constructions to take place via

“collective as well as individual self-identity shared meanings” (Finch & Lewis, 2003, p. 172), presenting how the world around us is perceived, experienced and understood (Bloor et al., 2001). This approach resonates with the social construction of ethical destination image, enabling both the participants and the researcher to come to a conclusion that determines the role of ethics on destination image formation.

Nevertheless, the setting of the focus group will need to be managed in such a way that creates as much of a natural atmosphere that is feasibly possible. This will depend on the location of the focus group and how familiar the respondents are with their environment. The principal objective is that the respondents feel relaxed and secure to freely express their feeling and beliefs. They must not feel intimidated and genuinely have an understanding as to why they are participating in the research. This will amount to the management of the participant recruitment process by the researcher and how the objectives of the research are communicated. The moderator’s (also the researcher in this study) relationship at this stage is vital to achieving a safe environment. It is argued that participants will readily give information to someone where a rapport has been established (Adam & Cox, 2008).

### **3.4.2 Projective Techniques**

“Projective techniques provide verbal or visual stimuli which, through their indirection and concealed intent, encourage respondents to reveal their unconscious feeling and attitudes without being aware that they are doing so” (Dichter, 1960 cited in Will et al., 1996, p. 38)

Projective techniques are used as a tool to project feelings, attitudes, beliefs and motivation that participants may find difficult to express when using other forms of research methods, such as questionnaires or even interviews (Donogue, 2000). They are “strategies that are used to access presumably hidden content and emotions using visual stimuli and imagery (Porr, 2011, p. 3). One of the reasons for using projective techniques is that they allow participants to feel relaxed and secure so that they may reveal true and honest answers to research questions (Will et al., 1996). It is argued that direct questioning may lead to participants feeling somewhat threatened, which in turn may generate false and misleading answers to questions. Haire (1950, p. 650) also adds that “we tend to give the interviewer an answer that ‘makes sense,’ otherwise the interviewer will not go away.

Hofstede et al., (2007, p. 301), believe that qualitative research which analyse consumers’ expectations are expected to supply a greater level of in-depth information. Projective

techniques facilitate this remit by providing the research tool that assists consumers to “explain their views on the image or personality of a certain brand or product ....and it is for this reason that projective research techniques are considered to be very useful in marketing practice.” This is supported by Porr et al., (2011) who explain that marketing professionals have been dependent on these techniques when carrying out motivational research. Motives, which are closely linked to choice, are considered to derive from our unconscious, and it is through qualitative research that these underlying motives can be revealed (Donoghue, 2000).

Before being applied to marketing, projective techniques however had an earlier function. They were used by Sigmund Freud (1856 – 1936) who applied different techniques in his work on personality and paranoia (Porr et al., 2011). They were then seen as a tool in clinical psychology in the 1930s where researchers adopted the practice “to measure human attitudes, knowledge and perception” (Porr et al., 2011, p. 32). They were not applied in marketing until the 1940s, however their purpose was not seen to be clinical, but rather as method to overcome response barriers that were associated with direct questioning (Oppenheim, 1992).

Today, as briefly explained above, these techniques are still used in market research where they are used to help obtain results in domains where the research is sensitive and where participants may be hesitant in sharing their reasons, thoughts and feelings (Boddy, 2005). They also establish a means for research participants to address motives which they may not be conscious of and may not be able to make ‘logical’ sense of. Haire (1950, p. 65) explains that in order for the response to make sense, the participant needs to add to the technique or complete the image of which he or she projects part of themselves. This allows research participants to create an opportunity to “draw on hidden meaning by working with stimuli and modes of expression that are not usually encountered in everyday life” (Porr et al., 2011, p. 32). Projective techniques such as Picture Association, Word Association and Free Association have also been used by Prebensen (2007) and MacKay and Fesenmaier (1997, 2000) in tourism destination image research respectively.

This form of collecting information is attractive and useful to qualitative research. It enables researchers to build an understanding and meaning of a particular phenomenon. Porr et al., (2011) compare these techniques to others such as interviews, observation or document analysis. They conclude that although these methods are appropriate for a specific research question, they do not however provide an opportunity for the elicitation of meaning which develops the value of qualitative investigation. This is supported by Will et al. (1996, p. 38)

who explain that “using projective techniques will allow the researcher to generate accurate information which is undistorted by interviewing problems or psychological barriers.”

The above discussion presents a clear justification to the importance and relevance of projective techniques in qualitative research. They provide a form of security for participants, especially when discussing a complex and potentially sensitive topic such as ethics and its role in destination image. There may be the possibility of intimidation or not wishing to guess the answer for fear of being ridiculed. These situations can be overcome by the organisation and design of the discussion groups. The role of the researcher is also very important and the ‘spirit’ of the ‘game’ needs to come through, allowing participants to be free with their feeling and emotions. Projective techniques will enable this young group of adults to feel involved in the research process, creating, to a certain extent, a sense of responsibility towards being honest and sincere with their answers.

The young participants will also hopefully see the fun side to this method where it can “generate curiosity because they are different, unusual and intriguing” (Catterall & Ibbotson, 2000, p. 248). Finally, the relaxed and amused atmosphere will be seen as an advantage in evoking ideas and self-expression (Gordon & Langmaid, 1988) that will assist in collecting responses to the image construction of an ethical destination and the role of ethics in holiday choice for this young group of student travelers.

### ***3.4.3 Using Collage as a Projective Technique***

The previous discussion defined and explained the general concept of projective methods in qualitative research. The following will briefly provide an outline of the principal projective tools that are available to researchers, completing with a developed discussion of Collages as a metaphoric method for obtaining the meaning and understanding of ethical images for a tourism destination.

There are five principal methods that were developed by Linzey (1959), as discussed in Porr et al., (2011), that allow research participants to project more clearly their emotions and underlying considerations in research. The chosen technique will depend on the research aim, objectives, questions and participants. These are ‘*association*’ techniques which provide an array of stimuli, such as words or adjectives, to encourage underlying thoughts, ‘*completion*’ techniques are used when you wish the respondent to complete a sentence or a drawing, ‘*constructive*’ techniques are best applied for the construction of a sculpture or painting - this

would best define the collage projective method. The fourth method is the '*choice or ordering*' techniques which are useful to rank images or sentences and finally '*expressive*' techniques such as role-playing which assist in self-expression.

As the overall aim of this research is to find meaning and understanding of how an ethical destination image is formed, the constructive collage projective technique will be applied. This will assist the participants in constructing their perceptions and express their meanings of what an ethical tourist destination image would resemble. The images will be presented as metaphors enabling a deeper and subconscious meaning of the social phenomena (Hofstede et al., 2007). Metaphors are defined as being "the key mechanisms for viewing consumers' thoughts and feelings and for understanding behaviour (Coulter & Zaltman, 1995, p. 37). In their book, '*Metaphors We Live By*' authors, Lakoff and Johnson (1980) discuss the importance of metaphors in research, indicating that they provide a coherent transfer of meaning which may be too difficult to express in another way. Visual metaphors, in particular, are considered to be a simple and an effective tool that transmits complex phenomena in an organised and meaningful manner (Schindler & Eppler, 2003), thus helping this young adolescent group to make sense of ethics in tourist destination image.

"The term Collage originates from the French word "Collé" – meaning glued" (Gerstenblatt, 2013, p. 295). It is considered to be a fairly simple and straight forward technique that assists participants in inducting emotions that expose a sense of place that has yet to be uncovered (Davis, 2008).

It is seen as a projective tool that generates creativity, innovation and a sense of freedom for participative data collection. By using pictures, generally collected from magazines' and the development of group discussion, the research participants can release subconscious and spontaneous ideas that may prove to be key source findings to the role of ethics in destination image formation.

This is supported by Zaltman (1997) who refers to the development of using image-based techniques as opposed to word based techniques in the discipline of consumer decision making. For this author, the collage method not only represents perceptions, emotions and experience, it also enables participants to acknowledge the reason behind the decision making and their conative choice.

Gerstenblatt (2013) also agrees with the use of images to evoke meaning and feeling. However, she stresses that images which include words bring additional value that may not be available via a simple written transcript. This is supported by Coulter and Zaltman (1995) who express that consumers' can represent a diverse and more profound depiction of meanings when combining verbal language and non-verbal images, thus supporting the use of the collage method along with verbal association in this doctoral research. A combination of such tools will expose the identity, feelings and emotions that will be evoked by this sample of the student travel market.

Although there are many advantages to the collage projective technique, it is a method that is known for its laborious and time consuming design and difficulties in validating the interpretation of results (Lapeyre & Bonnefont, 2012). Nevertheless, this predicament may be overcome by asking the respondents to directly interpret their images and metaphors. Furthermore, collages as a research tool are favoured as an organised, structured and conceptual method in collecting data (Davies, 2008). It encourages ongoing collaboration and confirmation of the meaning between the researcher and participants, thus, providing validity of the interpretation of images throughout the process (Gerstenblatt, 2013).

This is supported by several authors who have adopted the use of focus groups and collage projective techniques in their exploratory work in Sustainable Development (Lapeyre & Bonnefont, 2012), Nostalgia (Havelena & Holak, 1996; Vignolles & Bonnefont, 2007), Brand Knowledge (Koll et al., 2010), Brand Image (Chaplin & John, 2005) Home Meal Replacements (Costa et al., 2003) and City Image (Laaksonen et al., 2006) respectively. Many of the mentioned studies have also worked with young adults in their exploratory analysis as it complements the data collection of complex phenomena when addressing a young public who may have difficulties in expressing their emotions.

### 3.5 The Research Context – Setting the Scene

#### 3.5.1 *Recruitment of Sample*

A total number of eight Focus Groups were carried out with an average number of five members per group, generating a collection of 42 individual collage constructions of an ethical tourist destination image. There is a lack of consensus and much contradiction in the literature as to the number of participants required in a focus group. Baribeau (2009, p. 135) states that “there is balance between four and 12, with eight to ten being the average.” Morgan (1988, p. 15) however simplifies this by explaining that the number of participants per group will depend on the “purposes of the research and the constraints of the field situation.” This student travel sample ranged from 18 – 23 years of age, from 1st to 5th year study level, providing an array of disciplines such as logistics, human resource management, entrepreneurialism, science and tourism respectively. The respondents attended both public universities and private business schools.

Several individuals were recruited directly by the researcher at a Business School in Nice, where the individuals encouraged other like-minded peers to join their group. For many of the participants the idea of being involved in a focus group and creating a collage seemed interesting and attracted them to the research. Other groups were recruited via the assistance of the 5th year HR and 5th year SME coordinators at a Business School in Paris. The 3rd year Science group was assembled via an individual contact and both Tourism groups were available thanks to the Director of a private Tourism School in Nice who kindly proposed the research discussion to her students.

This form of ‘Snowballing’ recruitment is useful when specific characteristics and a purposive sample are required for the research. It is also beneficial in creating a trust between the research participants and the researcher, which in turn creates a relaxed and secure environment. It was important that all respondents were students (student travel market) and each individual group were represented by the same year of study, with the same specialisation. Having several homogeneous characteristics, such as similar social status, abilities and knowledge along with the same nationality “encourages member facilitation” (Stewart et al., 2007, p. 22). This is supported by Wiggins (2004, p. 144) who states that “when respondents have similar backgrounds they are more likely to feel at ease discussing the issue at hand. This form of group structure also created some form of heterogeneity allowing the researcher to compare group results by specialisation and by experience,



generating a more profound and wider scope of information.

There is the debate about the focus group methods as to whether respondents should know each other. The general rule of thumb is that a group of strangers is more comfortable when disclosing information. Morgan & Kruegar, (1993) however disagree stating that a natural or familiar setting is often required in social science research. This environment tends to attract similar if not the same people to the involved research setting, thus making it very difficult to have a group of people who do not know each other.

When researching a complex subject, such as ethics, and when the sample is largely homogenous in nature, there is the argument that it may in fact be beneficial to the group dynamics that the respondents are known to each other. This can also be seen in the case of this research as the majority of the respondents were recruited via someone that was known to them, that they trusted and had confidence in the research setting.

It is important to note however that the recruitment process was not as straightforward as asking a few individuals to participate. Several of the students stated that they did not have the time, nor an interest or understanding of ethics. It was explained that it was ‘their’ subconscious understanding that was of interest, but not all were convinced. The researcher found at times the need to truly convince the respondents, however it could be argued that it was the idea of doing a focus group and creating a collage that appeared to be more interesting than the subject matter itself. There was also the convenience of carrying out the focus group in a natural setting (see below) which suited the respondents and created an ideal environment for an interpretive approach (Jennings, 2005).

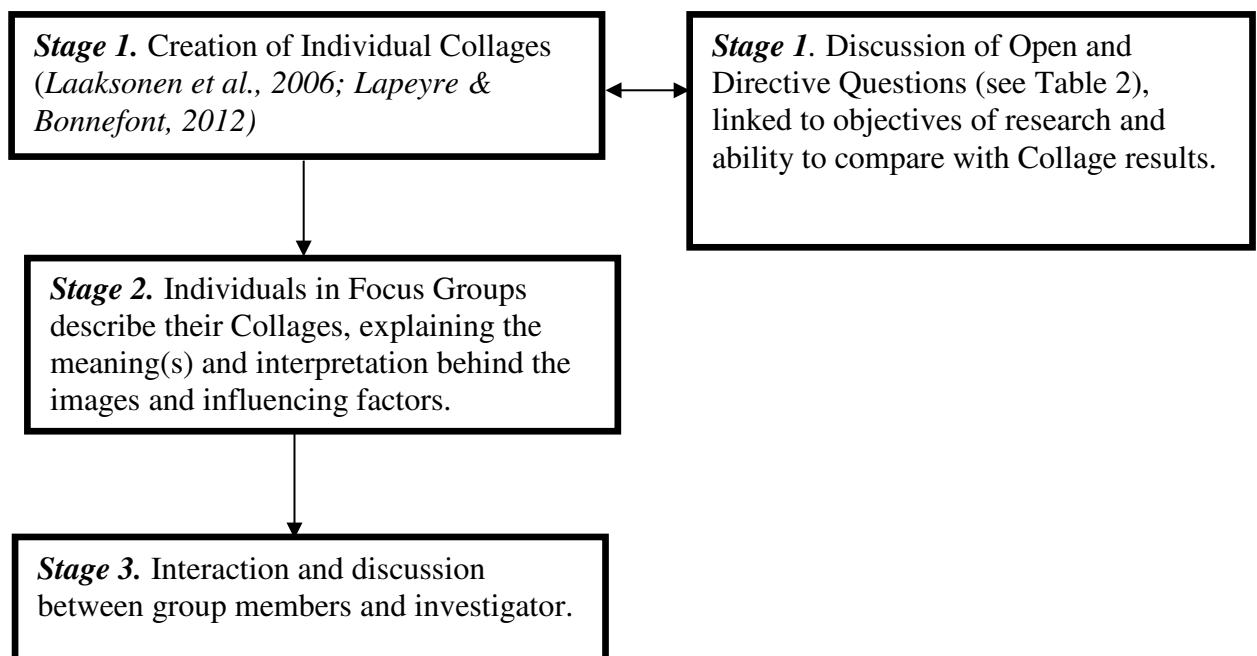
### ***3.5.2 The Focus Group and Collage Creation Process***

The setting for five of the focus groups was held at IPAG Business School in Nice. All groups, except several members of the Science group, were familiar with the surroundings. Two focus groups were held at IPAG Business School in Paris and the tourism focus groups were held at their place of study, providing a place of familiarity which generates an ambience of confidence and productivity in the data collection processes. In their book *Focus Groups, Theory and Practice*, Stewart et al., (2007) highlight the importance of location and setting for a focus group. It not only needs to be accessible, it should portray a comfortable environment that has purpose, creating a professional ambience which purports confidentiality.



The process of this research design was based on the work carried out by Laaksonen et al., (2006) who used focus groups and projective collages techniques in the construction of a city image. It was also built on previous research that was carried out by the researcher and two colleagues. This work had been accepted at the La Rochelle Conference, 2011 and provided the opportunity to pilot test the methods and design. It equally exposed the researcher to some professional experience in managing a focus group with young adults. The following flow chart presents the different stages of data collection using the focus group design to apply a combined method of open questions and collage projective techniques

**Fig 3 Flow Chart of Stages of Primary Data Collection**



*Source: Author*

The researcher presented herself and started the discussion by explaining the purpose of the research, confirming permission to video record the focus group discussion and collage constructions. Magazines that had no particular connection to ethics were chosen deliberately by the researcher. This was to encourage the use of metaphors (Laaksonen et al., 2006) and to obtain a deeper meaning of the role of ethics in destination image formation and its influence on holiday choice. There was also the use of colouring pencils if the respondents could not find an image that best represented their understanding of an ethical image, an A3 card to mount their pictures along with glue and scissors. The video recorder and material were prepared and displayed before the respondents came into the room, which created a certain sense of mystery and excitement for these groups of young adults who had never participated

in a focus group or created a collage for research purposes. The average duration of each focus group was between 1.5 – 2 hours; this included the open questions discussion and the collage creations. The duration of each group depended on how quickly they completed their collages and the natural ending to the discussion. Stewart et al., (2007, p. 62) explain that the duration of each focus group will depend on the subject matter, availability and characteristics of the participants, however “it’s difficult to go beyond 2 hours without exhausting everyone.” The application of the collage projective technique instilled energy and structure with the respondents commenting on how quickly the time went by. It also created a form of synergy between the students, encouraging a “wider range of information that included a deeper understanding of their meaning of ethics” (Basch, 1987 in Wiggins, 2004).

A semi – structured focus group design was applied to this research, with an array of broad questions to orientate the discussion and to respond to the objectives of the research, Table 2 presents the questions asked. This list of questions also served as checklist and guide for the researcher, making sure that all inquiries were covered to enable a rich holistic data collection as well as being able to compare between the group study years and specialisations.

**Table 2 Open Questions in Focus Group Discussion during construction of Collages**

<i>Question</i>	<i>Objective</i>
What does the term/word ethics mean to you?	<ul style="list-style-type: none"> <li>Assessing key words that may provide a general consensus to defining ethics.</li> </ul>
Can a tourist destination be ethical?	<ul style="list-style-type: none"> <li>Applying above understanding/definition of ethics to a tourist destination image.</li> </ul>
What would an ethical tourist destination look like?	
How do you think that the tourism industry can use CSR?	<ul style="list-style-type: none"> <li>Establishing relationship between ethics and tourism industry.</li> </ul>
What factors influence an ethical tourist destination image? Who, What, How?	<ul style="list-style-type: none"> <li>Identifying the importance of ethics as an influencing factor in tourist destination image.</li> </ul>
Is it important for you to choose a holiday with an ethical image?	<ul style="list-style-type: none"> <li>Identifying the link between ethics and tourist destination image.</li> <li>Establishing the importance of ethics in tourist destination perceived image in holiday choice.</li> <li>Highlighting the use of ethics in tourist destination positioning.</li> </ul>

As ethics is a social phenomenon that is arguably considered to be a complex subject, the researcher decided to start the discussion with an open question in the hope to assist this young public in expressing their meaning of ethics. Initially the students were not very sure of how to respond to the first question. The researcher encouraged the participants by explaining that there were no right or wrong answers and the objective of the task was to have 'their' understanding and meaning of ethics and how its role influences tourist destination image.

Once several ideas or definitions were vocalised, other group members joined in, projecting confidence to continue with the task. Throughout the collage construction process the researcher continued with the open questions that provided verbal responses to the definition of an ethical tourist destination image, its application to tourism, its reference to industry and holiday choice. This second method of data collection not only assisted in the ease of the focus group discussion, it also enabled a comparison of results to support the creditability and validity of the research.

Morgan (1998) discusses the pros and cons of structured and unstructured focus group design and once again the answer and justification of choice will depend on the objectives of the research and the characteristics of the participants. An unstructured design arguably creates scope for a large variation of information, however, there is still the need to focus and return the discussion back to the research question in hand. The key is to elicit information in the most natural way possible that enables each individual to be heard in a group environment. By applying a semi-structured design, with open questions, the flow of discussion could be adapted to the research objectives without the constraints of a closed and structured method that could possibly hinder the free expression required in social research. Furthermore, it may also be argued that a level of structure is required to obtain the most useful information from a young adult population.

One of the advantages of the collage projective technique is that there are no specific skills required, and the students appeared to be enjoying the task with ease. Although the individual collages were constructed in a group environment, each participant worked in an autonomous manner which is represented in the results. Applying this form of projective technique encouraged respondents to develop their imagination using the images in the magazines' as metaphors (Coulter & Zaltman, 1995). Respondents were able to express their feelings and motivations toward the subject area, providing a more profound, in depth and enriching

collection of data. The method also facilitated the respondents understanding of the subject 'ethics' and its application to a tourist destination's image and the tourism industry itself.

The majority of the respondents used pictures from the magazines, some used colouring pencils and their own words. Some were very creative, with others giving a more structured presentation with several words next to the images. Individuals were then asked to present and describe their collage to the rest of the group, explaining the influences of their chosen images. The researcher also encouraged the respondents to interpret their collage, using images as metaphors in the support to avoid bias interpretation and constitute credibility in this qualitative research.

### ***3.5.3 Role of the Researcher in the Data Collection Process***

There is much discussion of the role of the moderator in focus group research (Baribeau, 2009) with a list of required skills and personal traits that make a 'good' qualitative researcher/moderator (Stewart et al., 2007).

Although this was the first extensive piece of field work for the researcher, she has had some previous experience of working with focus groups, one of which was used as a pilot study for this thesis. Each focus group brought new challenges, enabling an improvement in the organisation in the research design. The researcher has also fourteen years' experience working with young people such as those making up this sample and understands how to make them feel at ease, and to the best of themselves. Being an educator, the researcher is also aware of time management and organisation in a workshop environment, this proved to be very important as several of the students could only stay for a limited time and this had to be considered in the planning of the focus group and collage construction.

The researcher was very aware of her role and involvement in the data collection process. The nature of the investigation meant that the researcher was in some part, a participator, however, every attempt was made to encourage this young group of adults to express their 'meanings' and emotions to enrich the data and the eventual results. The Collage method of data collection and the iterative process also helped with any researcher bias that may be put into question.

### **3.6 Data Saturation**

There are no fixed rules in the literature as to how many focus groups should be carried out in social research. The researcher initially found this a challenge as it was difficult to know if another specialisation group from another year could perhaps provide new information. Jennings (2005) explains that it may be necessary to carry out more focus groups when the subject area is complex and the discussion may derive a larger variety of meaning of the phenomenon. Duchesne & Haegel, (2008) believe that the number of required groups will depend on the degree of structure and consistency of the discussion. As the themes began to materialise from the content, the researcher could see that no new information was being discussed. Data saturation took place when the verbatim demonstrated a repetition of answers to the Open Questions and the same ‘meanings’ were displayed and interpreted via the array of metaphors presented through the collage constructions.

Initially the study specialisations were predominately in business, collected from the one location. To improve the quality and variety of information and to avoid bias, the researcher managed to recruit from a group specialised in Science and two groups studying Tourism. This additional diversity of specialisations enriched the data and provided supplementary information that represented interesting and varied results to the research.

### **3.7 Transcription of Data**

There are an array of benefits to having the video discussions and gestures transcribed. The principal advantage is being able to verify the data content for future analysis (Stewart et al., 2007). This facilitates the research procedure presenting a reliability of methods that “accommodates an iterative process” (McLellan et al., 2003, p. 64).

The focus group discussions were initially transcribed by one French student and subsequently verified and updated by a second French student; both were known to the researcher. It was decided to have French mother tongue transcribers’ as this would provide a more accurate and better quality of coherent transcripts that would be required (see Appendices 6 and 8 for two group examples). This also provided the rigorous standards that are required in qualitative research and produced a rich amount of clear and well-presented information. All instructions were given such as the presentation of the data, explaining the importance of typing exactly what they hear and noting the body language and facial

expressions. The researcher felt that it was necessary to explain the relevance of this task to the transcribers' as they may not have understood its importance to the research, and valuable information may have been lost.

To facilitate the future analysis of the collages and give clarity to the verbatim, it was decided to number each of the smaller images on the individual collages. This can be noted on the transcribed and collage examples, see Appendices 7 and 9. This gave structure to the collage presentations and assisted in the verification of the verbatim, which was checked by the researcher using the video recording. This task proved to be very important, as it enabled the researcher to re-visit the focus group discussions and re-familiarise herself with the nature setting and data.

### **3.8 Data Analysis – Coding**

The next step in the research design involved choosing the best method to organise the collected data and prepare it for analysis. This took the shape of initial coding and subsequently looking for patterns that generated themes and sub-themes respectively. Gibson and Brown (2009, p. 131) define a code as being “simply a conceptual device for the description of commonalities in data.” They create a connection and facilitate the link between the different sets of ideas and concepts that may be found in the data (Coffey & Atkinson, 1996 in Basit, 2003). Themes on the other hand, “capture something important about the data in relation to the research question, and represent some level of patterned response of meaning within the data set” (Braun & Clarke, 2006, p. 82). It could be argued that coding in qualitative research is the grounds to a solid and reliable analysis. However, there is no one best way to code (Saldana, 2008) and the chosen method will lie with the researcher who will use the most ideal and comfortable process that represents their logic and experience.

As a manual coding had been applied in a previous pilot research and had proven to be a clear, accessible, comprehensive and systematic method for organising data, the researcher applied the same format for this doctoral research. This was familiar to the researcher and gave some sense of confidence and assurance.

However, as the work proceeded and certain computerised tools became known, the researcher decided to apply the software Nvivo to see if using a computerised system was in

anyway more advantageous and presented a more profound set of results. The initial perception was that the data became highly fragmented and decontextualised (Davison & Skinner, 2010) with an overall impression that it would be difficult to have a solid and clear picture of the results. This could arguably be due to the lack of formation and having a true understanding of the benefits of the software. However, in keeping with managing one's own thesis and needing to feel confident with the analysis process, the researcher took the decision to continue with the manual coding and applied themes that had previously been created (see Appendices 1, 2, 3, 4, 5 for examples of coding used in open question results and collage constructions).

This is not to say that there are many advantages with such computerised packages. They assist in the organisation of qualitative data and arguably provide a quicker and perhaps more structured format when working with many pages of transcribed verbatim. However, this will depend on the researcher and their organisational skills. It's also important to remember that no computerised software will create the codes or categorise the data. This still needs to be done by the user (Basil, 2003).

It was noted by Davidson & Skinner, (2010) that using CAQDAS software brought several advantages, namely the organisation and filing of the data. Nevertheless, they found that working directly with the transcribed content gave them a better sense of what has been said and by whom. They felt more involved in the research process and therefore believed to have an advantage on the interpretation of the results. This 'closeness' may face some criticism as the researcher involvement may be accused as having researcher bias. There are however supplementary methods that may be used to support the validation of results. This can be done via method triangulation where the results derive from two methods of data collection (Decrop, 1999) and participation involvement and verification of the interpretation of the results. Both of these supports have been applied to this doctoral research.

### 3.9 Braun and Clarke's 5 Phases of Thematic Analysis

The following section will proceed to outline the coding procedure and thematic framework that was applied in this research. This will be done by applying Braun and Clarke's (2006) phases of thematic analysis. Table 3 presents the different phases suggested by the authors to obtain a structured and organised process when working with qualitative data, thus creating credibility of the methods and techniques applied in this thesis. These steps in the thematic analysis further enabled the researcher to manage the qualitative data and present the findings in a comprehensive and structured fashion.

**Table 3**      **Phases of Thematic Analysis**

<i>Phase</i>	<i>Description of the process</i>
1. Familiarising yourself with your data:	Transcribing data (if necessary), reading and re-reading the data, noting down initial ideas.
2. Generating initial codes:	Coding interesting features of the data in a systematic fashion across the entire data set, collating data relevant to each code.
3. Searching for themes:	Collating codes into potential themes, gathering all data relevant to each potential theme.
4. Reviewing themes:	Checking if the themes work in relation to the coded extracts (Level 1) and the entire data set (Level 2), generating a thematic 'map' of the analysis.
5. Defining and naming themes:	Ongoing analysis to refine the specifics of each theme, and the overall story the analysis tells, generating clear definitions and names for each theme.
6. Producing the report:	The final opportunity for analysis. Selection of vivid, compelling extract examples, final analysis of selected extracts, relating back to the analysis to the research question and literature, producing a scholarly report of the analysis.

*Source: Braun and Clarke (2006, p. 82)*

**Familiarising yourself with the data – phase 1**, was an ongoing procedure. Once the video recordings had been transcribed and verified, the verbatim was read several times, noting similarities. There were effectively two sections to the content of the discussions, the first being the Open Questions that were asked and secondly the Collage constructions.

Although several of the Open Questions had relevance to the research objectives, this did not



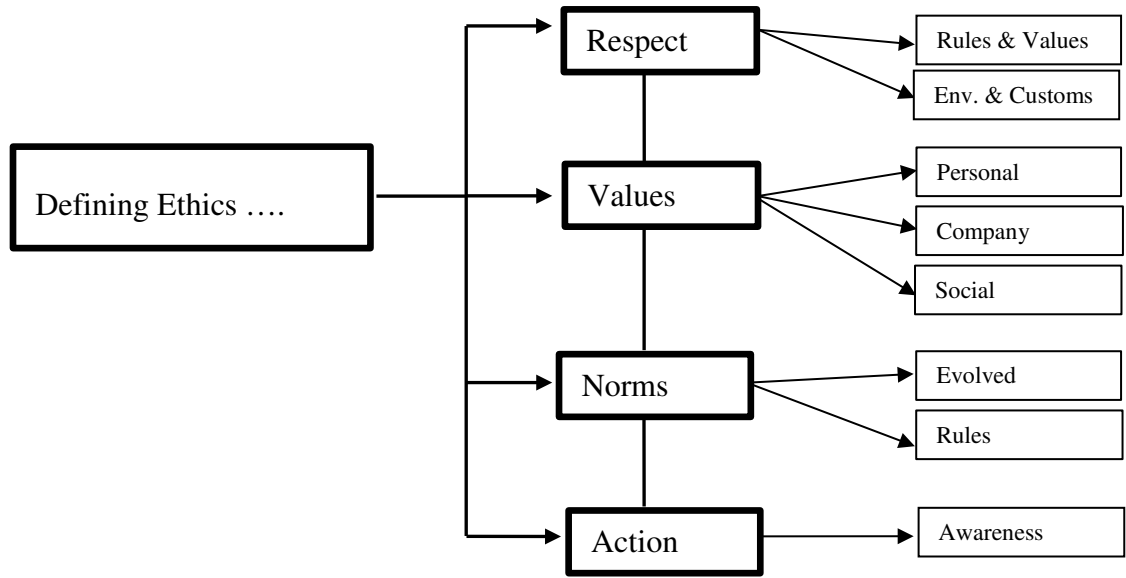
have any bearing on the coding which derived from the data and were inductive in nature - **phase 2 – generating initial codes.** Appendix 1 demonstrates the coding used for the first Open Question, *‘how would you define ethics?’* The same approach to coding the Collages was applied. The researcher was aware of particular themes in the literature that were connected to Alternative Tourism, (Weeden, 2005; Lovelock & Lovelock, 2013) and the Global Code of Ethics for Tourism charter (UNWTO, 1999), however as the objective of this research was to explore and to generate ‘meaning’ of ethics, it was important to keep an open mind of what could materialise from the metaphors used in the Collages. Appendix 5 presents the codes used to give ‘meaning’ to visual presentations.

Throughout the coding procedure several patterns were beginning to form – **phase 3, searching for themes.** As previously explained, it was necessary to work separately with the Open Questions data and the Collage results. This not only gave a systemic process to the analysis, but also provided a comparison of results supporting the triangulation of the verbal centric method of data collection and the Collage data collection. Themes and Sub-themes are shown in both Appendices 1 and 5 respectively.

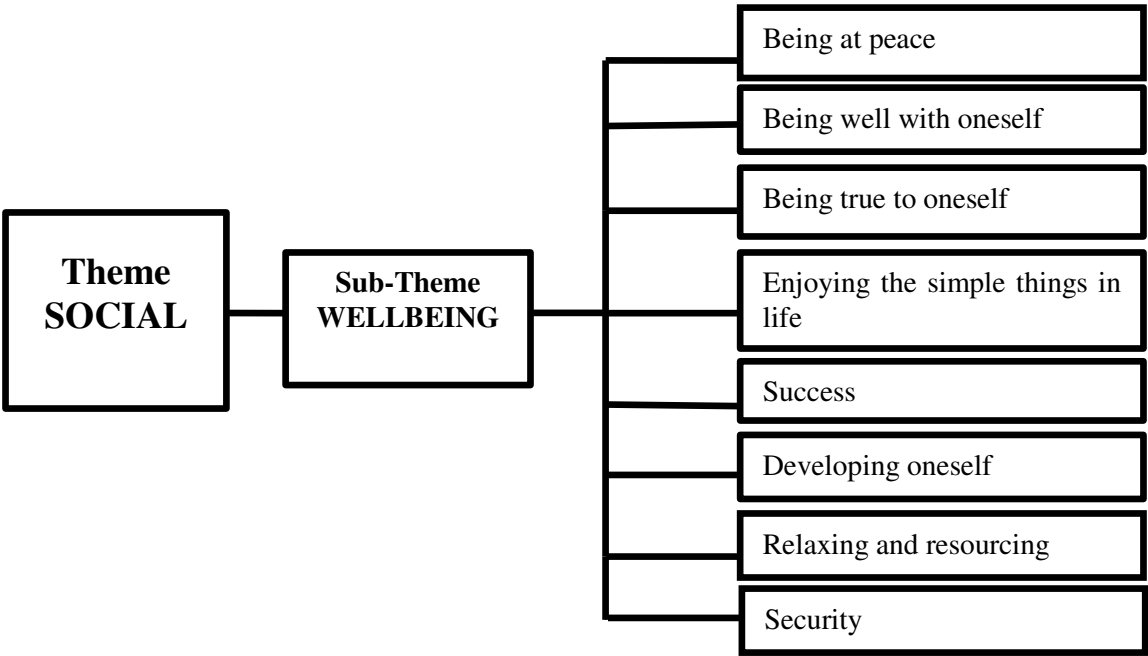
**Reviewing and defining the themes – phase 4 and 5** were fairly straightforward as a pattern of themes that were related to the Alternative Tourism literature started to emerge, these were Social, Environmental and Economic respectively. These were applied to the Collage data only as the Open Questions generated a separate group of themes from the verbatim. The following Fig 4 demonstrates a ‘thematic’ map of how the codes have been used to create themes and subthemes respectively. This can also be seen in chapter 4 - **Discussion and Interpretation of Findings, page no 117 and page no 149 respectively.**

**Phase 6 – Producing the Report** relates to the ongoing analysis and verification of actual results which may be supported by the literature. This phase attempts to provide credibility and support to the actual findings of this thesis research. This is found in the methods and how they were used, as well as in the validation of the results which is also supported via the empirical research found in the literature.

**Fig 4 Thematic Map for Open Question – How would you define Ethics?**



**Fig 5 Thematic Map of Collage Analysis – Principal Theme Social, sub-theme Wellbeing**



*Source: Author*

### 3.10 Creating Trustworthiness in Qualitative Research

The terms validity and reliability are often associated with measuring the trustworthiness of research. This terminology however does not resonate with qualitative approaches and authors have criticised these terms, voicing their concerns over the difficulties in applying the same criteria as that of quantitative research where objectives and the overall approach to carrying out research is very different (Guba, 1981; Krefting, 1990).

The interpretive stance of the researcher and perhaps more importantly the objectives of the research in hand will demand different criteria in assessing the validity and reliability of the research. The function of qualitative research is not to generalise or measure, but to investigate and ‘seek’ out information that may or may not be developed for further research. The objectives are often different between quantitative and qualitative research, hence the different approaches and the difficulty in using the same criteria to measure the trustworthiness of the research. Trying to evaluate qualitative research using the same validity and reliability terms as that of quantitative may generate a lack of comprehension and clarity creating uncertainty in the research results.

In an attempt to overcome the validity and reliability dilemma in qualitative research, Guba (1981) presented four criteria that present a solution to the trustworthiness of qualitative methodology. Table 4 highlights the terminology used in a measurable and positivist approach giving Guba’s (1981) comparison of preferred terminology that would be best applied in a naturalistic setting.

**Table 4      Trustworthiness Terminology in Qualitative Research**

<i>Preferred Qualitative Terminology</i>	<i>Actual Positivist Terminology</i>
Credibility	Internal Validity
Transferability	External Validity – Generalisability
Dependability	Reliability
Conformability	Objectivity

*(presented in Shenton, 2004, p. 64)*

The first step is by ensuring credibility, which is related to internal validity in quantitative research. Credibility is arguably the most important evaluation in qualitative research (Guba, 1981; Leininger, 1985; Kielhofner, 1982; Lincoln & Guba, 1985; Krefting, 1990; Shenton, 2004) suggesting an array of techniques that assist in ensuring the truth value (Guba, 1981) of the research.

One of the most appropriate techniques that demonstrate credibility in this doctoral thesis is the triangulation of methods (Krefting, 1990; Shenton, 2004). Triangulation is defined by Decrop (1999, p. 158) as “looking at the same phenomenon, or research question, from more than one source of data.” He continues to highlight the usefulness of this technique by explaining that, “information that comes from different angles can be used to corroborate, elaborate or illuminate the research problem.” This research has attempted to provide credibility by applying Open Questions which generated verbal centric data and Collage Projective Techniques which produced a collection of visual images interpreted by the respondents using metaphors. Both these methods of data collection have enabled the verbatim to be compared and provide support to the overall results of defining an ethical tourist destination image.

The researcher has also attempted to present a well-structured and justified research content and process, adopting a well-established methodology and methods (Shenton, 2004) that were required to address the aims and objectives of the research. Credibility was further demonstrated through the rigorous transcription, which facilitated the coding and re-coding of data when required. This in turn elicited the identification and documentation of the chosen themes (Leininger, 1985) which could be linked to previous empirical and tested research.

Furthermore, the researcher’s fourteen years’ experience working with a young public, similar to that of the sample, gives credibility and reassurance in the delivery of information and communication that is required along with the application of professionalism in time management and structure in a workshop environment.

The dependability and the credibility of the research are linked very closely to one another, with the dependable outcome relying on the credible facts of the research (Lincoln & Guba, 1985). In his article, Shenton (2004) discusses the principle criteria in providing a dependable piece of research. The first being the description of the research design and its

implementation, followed by the operational detail of the data gathering with a final appraisal of the research. This research has attempted to demonstrate these criteria throughout the methodological discussion and the limitations of the research. Dependability can also be noted through the ‘audit trail’ of discussion that presents thick descriptions via the verbatim. This will provide a direct link to the respondents’ interpretations of the collage metaphors and Open Questions, enabling the analysis and results to be compared and explored in a different setting. Transferability (generalisability) however is difficult to achieve in qualitative research as the sample size is relatively small – compared to quantitative research and, each setting is unique to the context of the specific research (Erlandson et al., 1993).

The attempt to achieve conformability was revealed via the respondents’ interpretation of the Collages using the visual images as metaphors. The verbatim also established a level of transparency noting the recorded voices, expressions and body language that provided a degree of conformability (Shenton, 2004) reducing researcher bias that is often criticised in qualitative research.

### **3.11 Ethical Considerations**

The general ethical considerations when carrying out research include the informed consent, confidentiality, avoiding harm, and integrity and professionalism (Gibson & Brown, 2009). The researcher made every effort to address these considerations in this doctoral research.

The aims and objectives were explained to the respondents and each individual was asked for their consent to video the focus group discussions and in particular their description and interpretation of their Collages. It was explained that this would be useful for the analysis of the research and would enable the researcher to provide an accurate recollection of the discussion. The participants were also informed of the confidentiality of their discussion explaining that the research content was for the use of the actual doctoral research. It was decided to use the specialisation and study year to present any direct quotations in the main body of the analysis, providing further confidentiality. The disclosure of participants and the organisation where the field research is taking place can be beneficial when providing transparency in qualitative research. However, it was decided not to disclose the establishment where the students studied to enhance the confidentiality of the research.

It is the researcher’s responsibility to ensure that all participants were in no anticipated harm

nor was there any invasion of privacy (Bryman & Bell, 2011). Indeed all respondents had the possibility to leave the focus group at any time if they wished. If there was any doubt or clarity was required of the given the information, the researcher would ask for confirmation, which was also recorded and available for further verification. Integrity and professionalism was achieved by being open, clear and honest with the participants throughout the data collection and in the analysis of the results.

### **3.12 Limitations of the Research**

One of the principal limitations in this study could arguably be that the respondents were known to each other in the focus group and several were known to researcher. This recruitment process may have caused some limitations in the research results with some respondents being influenced by their peers or generally feeling vulnerable at being transparent with their feelings and emotions regarding ethics. The snowballing sampling technique however would hopefully have reduced any intimidation as individuals asked other respondents that were known to them. Furthermore, it is debated that being in a familiar environment may in fact be beneficial when discussing a complex subject such as ethics. It is nevertheless important to consider the limitations of this element with reference to the techniques used and the results of the analysis.

It could also be considered that it would be more beneficial if the sample had a recognised knowledge of the research subject, i.e. ethics. This however resonates with selection bias and can be difficult to obtain an objective understanding and meaning of a phenomenon when the subjects are somewhat influenced by the researched domain. It may also be noted that the objective of this research was also to explore and discover the meanings of ethics from an opportunistic market (the student travel market) perspective, where the notion of ethics had not as yet been researched.

Although the study was investigating the student travel market of which is fairly homogenous in nature, there may be some differences in the socio-economic level between students studying at public institutions to those in private schools. This study was predominately working with students from privileged private educational establishments which may have influenced and limited the results.

A further limitation that may be considered is that the field work was carried out in the French language, as the research was investigating the French student travel market. Although the

researcher has lived and worked in France for 18 years, and has obtained qualifications in the French language, there are always some limitations as the conversed language was not of the investigator's mother tongue. The video recordings and the transcriptions however provided a solid base to work from where the researcher could use an iterate approach to assist in the comprehension of the verbatim and the analysis.

The participants' involvement in the interpretation of their Collage constructions has been discussed and noted throughout this section of the thesis. This has been particularly supported via their use of metaphors, reducing the limitations of researcher bias. There may however be some consideration of bias in the interpretation of the Open Questions that were interpreted by the researcher. The answers to these questions however were supported by the Collage results in the triangulation of methods, assisting in the credibility and reduction of bias.

### **3.13 Summary**

This chapter has presented the research design and process of this doctoral thesis. It has discussed the philosophical and theoretical stance that support the qualitative methodology and methods used to achieve the aims and objectives of this study. The research setting has given an account of the operations of the data collection and a description of the sample chosen. The organisation of the verbatim, coding and extraction of themes have been demonstrated by the application of a thematic analysis with examples of thematic maps being provided. The trustworthiness of the data has equally been discussed, presenting ethical considerations and the limitations to this research. The following chapter will present the findings to the Open Questions and Collage constructions through the support of diagrams, visuals and direct quotations and discussions from the focus group verbatim.

# **PART II**

## **ANALYSIS & INTERPRETATION**



## **Chapter 4 Analysis and Interpretation of Findings**

### **4.1 Introduction**

The following chapter will present the findings from the Open Questions asked during the focus group discussion and the Collage representation respectively. It will then proceed to discuss the results from the individual groups in order to ascertain any obvious differences between the year of study and specialization studied.

The results from the open questions and the collage constructions will be compared to evaluate the triangulation of results. This will provide an additional collection of data from different qualitative sources that may be used to create trustworthiness in the findings from this research.

In following with the overall aim, objectives and research questions, the chapter will conclude with the cognitive, affective and conative evaluations that are attributed to the construction of an ethical tourist destination image and its influence in holiday choice.

## 4.2 Global Discussion of Open Questions

### 4.2.1 How would you define Ethics?

There were a total of 5 principal attributes that derived from the question, “How would you define ethics?” These were **Respect, Values, Norms and Action** respectively.

**RESPECT** was the attribute the most quoted (50 quotes) where several sub-themes emerged such; *Respect for Others, Respect for Culture and Customs, Respect for Values, Respect for Rules and Respect for the Environment* respectively.

*Respect for Others* was the most quoted sub-attribute. This was demonstrated via an array of quotes which included the **importance of respecting everyone**, especially in the example of treating all as equal, be it between man, women or the minorities.

*“Oui c'est du respect par rapport à tout le monde, par exemple contre les inégalités, les préférences que ce soient l'égalité homme-femme ou les minorités, etc.” (1st yr. BUS)*

Several quotes cited the importance of **not trampling on others** “*qui n'écrasent pas les autres, qui respectent les autres*” (2nd yr. BUS) and a **freedom that does not encroach on others**, “*C'est une liberté qui n'empiète pas sur autrui*” (5th yr. SME). It is also using your freedom, as long as it is being done in a respectful manner. “*Pour moi c'est un peu comme le respect, la liberté mais tout en étant respectueux*” (3rd yr. SCE). These latter quotes suggest that ethics is in fact a source of freedom, enabling all to respect the other without infringing on the rights of anyone.

Ethics is also about living in **community without intruding on the lives of others**, “*c'est vivre en communauté sans déborder sur la vie des autres*” (5th yr. SME) and about **living well together in an equal setting**, “*vivre bien, vivre ensemble en respectant les autres et dans l'égalité*” (5th yr. SME).

These citations demonstrate once again the **importance of respecting others**, but this is not done at any price, there also has to be **self-respect**, all in keeping with one's own life rules and **values**.

*“Ne pas empiéter sur la vie des autres tout en gardant des règles de vie propres à soi-même” (5th yr. SME).*

*“C'est respecter ses propres valeurs et respecter les autres aussi” (5th yr. SME). It's to respect your own values and respect others also.*

**Respect** was also linked to companies who **respect their employees** showing a humane side of the business and who are not only about making money, “... *il peut aussi y avoir des entreprises qui sont éthiques en respectant l'humain et pas juste l'argent*” (2nd yr. BUS). This quote suggests an influence of acquired respect from one's education and/or surroundings.

The following citation perhaps gives a more concrete and tangible example of **respect**, it states that ethics “*is something that allows an activity without offending others or harming the environment, its respecting others, materials or a place.*” “*C'est quelque chose qui permet d'avoir une activité sans nuire à autrui ou à l'environnement, c'est le respect d'autrui, du matériel ou de l'endroit*” (5th yr. SME).

This quotation suggests that Ethics is linked to the **application of rules** that are put in place for protection, be it human or the environment. Ethics is not just something that is there and that has always been there, it's something that enables application and order. *It's about having a long term vision .... and following the rules of the game in keeping with your own values*

*“.... avoir une vision à long terme. Suivre la règle du jeu par exemple, les bonnes manières, le comportement, pour moi ce n'est pas la loi, plus les valeurs”.*

This is supported and explained in the following quotation by a 2nd year Business respondent, who states that ethics is the application and **respect for basic rules** such as politesse and manners. His home education was that he should wait until everyone was at the table and served, before he could commence eating. Also, when walking on the pavement, he as the male should be on the side of the road, to protect the female. This may appear today as some form of gallantry behaviour, but for him, this was considered the basic rules of education of which he considers to be ethical.

*“Pour moi, l'éthique c'est déjà se conforter à des règles primaires, enfin des règles peut-être un peu bêtes mais c'est attendre de manger avant que tout le monde soit servi, que tout le monde soit à table, cela va passer par la galanterie. Des règles aussi*

*que l'on m'a enseignées quand j'étais petit, comme par exemple que lorsque l'on est sur un trottoir ce sera toujours le garçon qui sera du côté route”.*

Certain rules and certain values, which may be considered to come initially from one's cognitive learning, were considered to evolve as well as be acquired, “... *je pense que tu as aussi un respect que... pas seulement celui qu'on nous a inculqué, je pense qu'il y a aussi un respect que tu acquières...*” (2nd yr. BUS). This acquired respect comes from the development of one's personality and environment and as young people of 18, 19 and 20 years old, personalities have been formed out with the influence of parents, “*je parlais plus d'un respect que tu acquières en développant ta personnalité. Par exemple, à 18, 19, 20 ans on a quand même des personnalités que l'on a forgées en dehors de nos parents*” (2nd yr. BUS). These quotes denote that respect is a learning process from basic learning skills transferred onto social skills that can be developed through our personalities and surroundings.

Acquired **respect for the environment** was also quoted as an area of self-development rather than being taught from basic rules and values. This 2nd year Business respondent explained that she was the one who in fact made her parents aware of the environment and this was acquired through her own self-development.

*“Pour moi l'éthique c'est aussi le respect de l'environnement et ça c'est plus moi qui l'ai inculqué à mes parents. Donc pour moi ça ne vient pas que des parents, c'est quelque chose que tu développes en te développant”* (2nd yr. BUS).

**VALUES** were the second most quoted attribute (32 quotes) with **Personal Values**, **Company Values** and **Social Values** being the principal sub-attributes.

Many of the quotations referred to the **Personal Values** that we have become attached to and that we cannot, in a sense, disobey, “*c'est des valeurs auxquelles on s'attache qu'on ne peut pas transgresser*” (1st yr. BUS). They are values that have been acquired through our education and that have been transferred from one generation to the next, evolving with time, “*ce sont les valeurs qui sont inculquées par l'éducation transmise de génération en génération qui évoluent avec les temps*” (5th yr. HR) and which assists us in our perception of knowing what is good or bad or simply not important. “*C'est les normes de morale que*

*chacun possède personnellement. C'est une norme morale individuelle propre à toi-même. Perception du bien ou du mal ou rien" (5th yr. LOG).*

**Personal Values** may be associated with colours that have a specific meaning for a certain ethical value, a certain colour that represents good, bad, lucky or unlucky happy or sad. This quotation explains how personal values may create tangibility and meaning that may indeed be transferred onto **Social Values**, such as white representing purity and grey being associated with uniform and discipline. This of course depends on the culture and customs of the country and the interpretation of certain colours.

*"Par cet exemple, on va tout bêtement associer une couleur à quelque chose qui s'est passé dans sa vie parce que cela va nous porter chance à tel moment mais c'est surtout que derrière cette couleur il y a certaines valeurs qui font que celle-ci devient représentative de quelque chose d'éthique" (3rd yr. SCE).*

**Personal Values** are above all individual, *"c'est (l'éthique) avant tout individuel" (5th yr. LOG)* they are the Values that we have,

*"... les valeurs qu'on a" (2nd yr. BUS)*

*"... quand je voyage j'ai des règles, des valeurs que j'ai. Je pense que l'on a tous ça aussi de différend" (3rd yr. TRM)*

".... and the values that we give to ourselves, *"ça reste quelque chose qu'on va donner de nous-mêmes" (5th yr. HR).* These are values that should come from us naturally, such as being gallant. There is nothing that imposes gallantry in today's society, however people are, as its well perceived and everyone knows it.

*"Ça (l'éthique) devrait venir de nous et être presque naturel comme la galanterie, il n'y a rien qui est imposé pour que les autres soient galants mais pourtant ils le sont parce que c'est bien et que tout le monde le sait" (5th yr. HR).*

This quote re-enforces the connection to responsibility that was demonstrated through the Respect discussion. The respondents, albeit from a young demographic sample, have demonstrated to date, that Ethics is individual, personal and therefore one needs to be responsible for their actions.

Although the verbatim demonstrates that ethics and our overall actions may be predominately influenced by our **Personal Values**, these Values however may be influenced via **Social Values**, which evolve with Society itself, *“des valeurs personnelles ... qui évoluent avec le temps sont au fur et à mesure de l'évolution de la société elle-même”* (5th yr. HR). Social Values were classed as the Values that we have in a social group, *“c'est des valeurs qu'on a dans un groupe en société”* and that may equally may evolve with society's norms such as the equality of genders that are now a part of ethics, but would have been abnormal before, *“par exemple, l'égalité homme-femme. Désormais cela fait partie de l'éthique alors qu'avant cela nous paraissait totalement anormal”* (1st yr. BUS).

**Company Values** was another category that was cited in the discussion, quoting the importance of balance between having a healthy turnover and keeping good company practice, *“pour moi l'éthique c'est garder les bonnes valeurs de l'entreprise tout en ayant un chiffre d'affaires correct. C'est une corrélation entre les deux”* (5th yr. HR). This was supported by having rules in place that correspond to the Company's own ethics, *“des règles de vie en communauté au sens des entreprises, par rapport à l'éthique propre d'une entreprise”* (5th yr. SME).

**Company Values** generated much of the discussion for the respondents from the 5th year Logistics group. They believed that although ethics is above all individual, there needs to be a common fundamental base of ethical values. This is what needs to change.

*“C'est (l'éthique) avant tout individuel, mais l'éthique doit avoir des bases et fondements qui doivent être communs et c'est ce qui est en train de changer dans le monde”.*

The respondents agreed that within industry it is often the governance, the heads of industry that decide on industry rules and legislation and Codes of Ethics. It's the management that needs to encourage direction, and those employees who have any precise ethical ideas to transmit those ideas.

*“Les dirigeants doivent insuffler une direction. Dans le sens où ceux-ci auraient une idée précise de l'éthique et qu'ils la transmettraient aux autres. C'est la gouvernance qui montre le chemin à suivre”* (5th yr. LOG).

However, although there was a consensus that this is a logical decision, the group insisted on the importance of communicating and listening to all stakeholders involved so that one common Code of Ethics may be applied, creating Company Values that may be communicated internally as well as externally.

*“Ou peut-être via la discussion et la communication avec toutes les parties prenantes faire un code d’éthique général. La discussion et la communication permettraient de mettre en avant les fondements communs à chacun et donc de définir une base générale” (5th yr. LOG).*

The latter quotation demonstrates a sense of equality for all involved in the business, from the head of industry to the consumer who is arguably the most important of all stakeholders. The logistics of involving all stakeholders may however prove to be difficult, especially in an international capacity. This is where legislation and set company rules may be considered to be easier to manage and to put in place, as opposed to an Industry Code of Ethics. The earlier discussion of the Personal Values of this sample refer to Norms that have been influenced by our education and also how these are Values that we have instinctively via our cognitive learning and example. Above all the Personal Values demonstrate responsibility, linked to the importance of stakeholders in Company Values, suggesting that Values derive from our Person that is influenced by our surroundings such as Society. Deciding what is ethical from an industry perspective may be more complicated, however the verbatim suggests that Values are Personal and Society driven and that Industry needs, perhaps, to start from there.

**NORMS** was the third most quoted attribute (25 quotes), including **Evolved Norms** along with **Rules** as being seen as a form of what is considered to be **the norm** and/or **normal**.

*“Ethics is something normal, which one applies to the rules of art. It’s something that one does well, with perhaps their conscience”.*

*“Pour moi l’éthique c’est quelque chose de normal, que l’on fait dans les règles de l’art. Quelque chose qu’on fait bien, avec sa conscience peut être” (1st yr. TRM).*

This is supported by the following quote that refers Ethics to art and as being interpreted as being something pure and beautiful.

*“Oui, ça peut aussi se référer à l’art, quand on dit quelque chose éthique, c’est quelque chose de beau” (1st yr. TRM).*

The respondent explained that ‘something beautiful’ is referred to the moral sense “*Oui plutôt beau dans la moralité*” suggesting that these links to art refer to something that is true and pure. There are specific rules to art that generates an honesty that is appreciated by the viewer as something beautiful.

Ethics was also referred to as a guide, something that one ought to follow, “*l’éthique ...c’est un guide, quelque chose qu’il faudrait suivre,*” “(5th yr. HR), it was also referred to as something that we accept by tradition without however, truly knowing why, “*cela veut dire que c’est (éthique) quelque chose que l’on a accepté par tradition, sans vraiment savoir pourquoi*” (5th yr. HR). This generated some negative connotations and uncertainty stating that eventually we transmit something that we have accepted without truly understanding and judge others on somethings that we ourselves don’t understand.

*“C’est quelque chose que nous même avons accepté d’avant et d’avant... et petit à petit. Du coup, on transmet quelque chose sans jamais vraiment le comprendre et on juge les autres sur quelque chose que nous même on ne comprend pas” (5th yr. HR).*

The discussion not only referred to ambiguity of Norms, but also what would be considered ‘a norm’ by today’s society. Norms can evolve, and what may have been considered ethical in previous years, in a previous society, may not be considered “normal” today. This was highlighted by a 1<sup>st</sup> year Business respondent who agreed that Values are related to Ethics, but not necessarily the things that appear to us to be normal; there are things that have evolved, and what may not have been normal before are considered normal now.

*“Oui pour les valeurs mais pas forcément des choses qui nous paraissent normales car il y a aussi des choses qui ont évolué, qui ne nous paraissaient pas du tout normales avant mais qui maintenant le sont” (1st yr. BUS).*

Having only one understanding or consensus of Norm or being Normal was also considered to have some negative connotation, if one was not perceived to be following the ‘rules’ the ‘norm’ or simply being different, then they would be considered as non-ethical. This denotes



a sense of negativity and ironically a form of judgment on those who do not adhere to the considered Norm.

*“Après je pense que ça a aussi une connotation un peu négative dans le sens où ce qui est éthique c'est être dans la normale, être dans les règles et quelqu'un qui va sortir de ces règles risque d'être considéré comme non-éthique alors qu'il est tout simplement lui sans que ça ait un effet négatif sur les autres” (2nd yr. BUS).*

This quotation demonstrates the link with a Society having Evolved Norms, depending on its culture and the events of which the Society may have experienced. This may derive from **rules** that have been put into place to assist the understanding of what is considered to be ethical behaviour, such as the non- testing of animals or an array of ‘ethical rules’ to respect, *“Éthique... c'est aussi un ensemble de règles. C'est aussi de la réglementation par exemple pour l'expérimentation animale ou autres, on a plusieurs règles d'éthique à respecter” (3rd yr. SCE).* However, rules have also evolved and change from one Society to another, demonstrating the ambiguity and difficulty of defining not only Ethics but indeed Norms.

**ACTIONS** had a total of 17 quotes, with a principal sub-heading of being **Aware** and **Conscientious**. When asked to provide a tangible example of how Actions is linked to Ethics, a citation from a 1st year Business respondent gave the example of the film ‘Invictus’ and discussed how Mr. Mandela’s Actions were linked to Ethics.

*“There is Nelson Mandela and what he has done in South Africa. The film ‘Invictus’ represents well what he did for his country, his action, his life. All that he did was orientated towards his country and for the liberation of the blacks. For example, the rugby team was essentially composed of Whites, when the Blacks knew how to play well also” (1st yr. BUS).*

*“Il y a Nelson Mandela pour ce qu'il a fait en Afrique du Sud. Le film ‘Invictus’ représente bien ce qu'il a fait pour son pays, ses actions, sa vie. Tout ce qu'il a fait c'était orienté pour son pays pour la “libération des Noirs. Par exemple, l'équipe de rugby était essentiellement composée de Blancs alors que les Noirs savaient très bien jouer aussi”.*

This quote suggests that Ethics is a sense of equality between the Blacks and Whites in South Africa. That all should have the equal right to play a sport, not because of the colour of one's skin, but due to the expertise and talent that the individual brings to the team. Ethics is equality.

Several of the respondents discussed how it may be easier to give examples of Actions that were not Ethical, *“c'est aussi le fait que c'est plus simple de voir ce qui n'est pas éthique” acquiescement de tous, (3rd yr. SCE)*, denoting a sense of cynicism when discussing Ethical Actions.

This was also supported by the 1st year Business group who believed that the Actions of employers and indeed the Tourism Industry should be responsible for employing local residents and not for bringing people from the outside, especially if a country, such as France colonises a country for touristic reason, then it should be the locals that benefit and reap the rewards.

*“J'ai davantage de choses non-éthiques qu'éthiques qui me viennent en tête.”  
(Plusieurs secondes de réflexion)*

*“Par exemple sur le thème du tourisme, une action éthique serait d'employer les locaux plutôt que de faire travailler des gens de l'extérieur. Quand on colonise des pays pour les rendre touristiques, il faut au moins en faire profiter aux gens qui vivent sur place” (1st yr. BUS).*

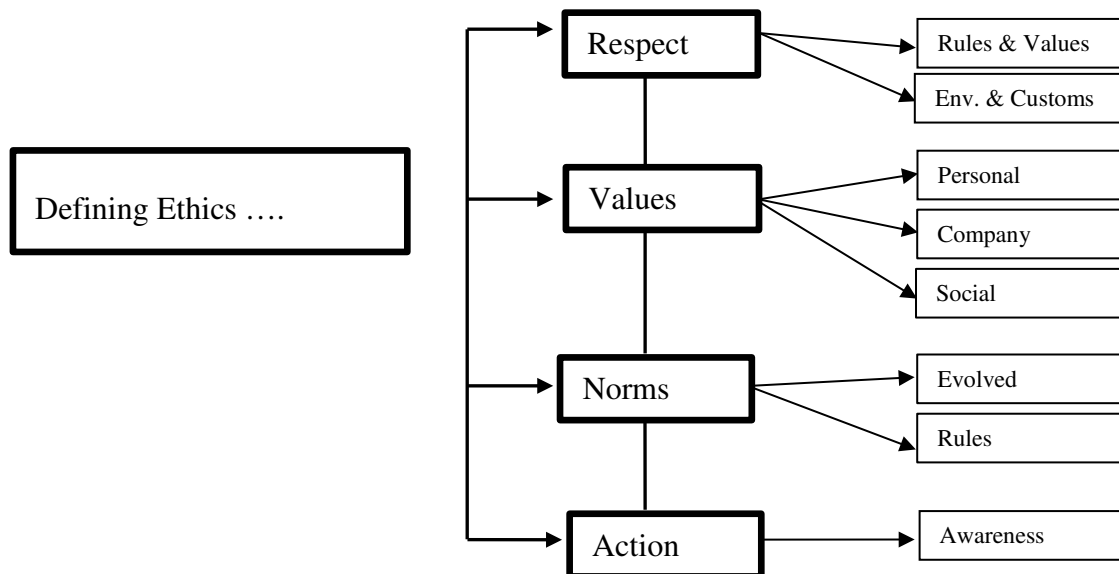
A quote from a 5th year Human Resource Management respondent also agreed that *“Ethics was everything that was beneficial to the surrounding of the person or the company. It could be at an employment level or the way one reacts”*. *“(L'éthique)... c'est tout ce qui est bénéfique pour l'entourage de la personne ou de la société qui se dit éthique en fait. Cela peut être au niveau de l'emploi, de la façon d'agir” (5th yr. HR).*

These quotes suggest that in order to be Ethical, employers should be responsible for their Actions, such as the need to recruit locally, creating employment and providing a Society with a standard of living that equates the profits that are made by the large Tour Operators and/or Hotel Chains. Ethics is a sense of 'doing what is right', being true in one's Actions and creating a mutual benefit for employer and employee.

Finally, in discussing Actions, the verbatim highlighted that Ethics was simply to have a

certain way to react, a certain way to speak, to be with people. *“L’éthique, c’est les bonnes pratiques à l’égard de la vie en général. L’éthique c’est avoir une certaine façon d’agir, une certaine façon de parler et d’être vis-à-vis des gens” (5th yr. HR).* This includes an assembly of attitudes which will manage one’s Actions, *“pour moi c’est l’ensemble des attitudes qui vont encadrer des actions” (5th yr. HR)* and to simply be conscientious of what is going on around us so that we may react in the correct way and not have a bad influence on others, *“c’est aussi avoir conscience de ce qu’il se passe autour de nous pour agir, pour faire pas le bien car ce n’est pas ça mais pour agir de façon à ce qu’il n’y ait pas de mauvaises influences sur les autres.”*

## Summary of Defining Ethics “What do Ethics Mean?”



**Fig 6 Defining Ethics**

*Source: Author*

The overall verbatim demonstrates that an Ethical definition would include Respect, Values, Norms and Action. The discussion emphasized how one needs to be in an equal grounding, (how one needs to show equality) be it with gender or minorities. There was a link to being in harmony with community and others, enabling a form of mutual respect, which possibly derives from the freedom that ethics represents. These behavioural traits and attitudes are arguably developed from with one having self-respect and of being conscientious of doing the right thing, which may have in turn been taught, or developed by one’s personality or acquired via experience. This result of ‘*respecting others, self-respect and having mutual respect*’ has equally been found in Weeden’s (2008) doctoral research of evaluating the values of ethical and responsible tourists. This denotes some form of generalisation between a British and French public and between the definition of ethics and the characteristics of behaving ethically.

There was relatively strong link between Personal Values, Social Values and Company Values respectively. Personal Values were thought to be associated with one’s cognitive learning but were however believed to evolve through our personalities and our connection with Society’s Values and Norms. This demonstrates the significance and the influence of government rules and legislation on Society as a whole. Company Values and the application of a Code of Ethics were noted as being apparent; especially that of revenue and the treating

of employees. It was agreed that listening and benefiting from all stakeholders was the way forward for Company Values, suggesting a responsibility for all concerned.

Norms, like Values were associated with evolution. What may have been considered the Norm several years before may no longer exist today. The discussion suggests this arguably comes from the rules and legislation that are put in place by government and by the evolution of Society's accepted behaviour. If we are to understand Norms and their relationship with Ethics, are we therefore expected to '*go with the flow*' and do the '*done thing*' at a specific period in a Society's time? This suggests consequently that Ethics will be forever evolving and the question therefore could be which comes first; Rules and Regulations or the greater good for Society? These finding of values and norms connect to the deontological approach of ethics demonstrating that this French youth and student travel sample relate to duty, procedure, policies, codes and obligations (Malloy & Fennell, 1998; Stanwick & Stanwick, 2008). The verbatim also however notes that Norms are expected to evolve with society and may therefore coincide with a more utilitarian approach to ethics that works best for the whole of society (Agarwal & Malloy, 2000; Fennell, 2006).

Actions generated mixed discussion, from the good works of the former President Nelson Mandela creating equality between the black and white races in sport to being aware and conscientious of behaviour and attitude towards others. This example of Action denotes a teleological approach to ethics, highlighting sensitivity towards the greater good for society, despite what the rules state (Malloy & Fennell, 1998; Lovelock a Lovelock, 2013). It was also noted that it was, at times, easier to demonstrate examples of unethical Actions, such as creating a business in one of France's colonies and employing external staff as opposed to local. This generated a somewhat negative and cynical atmosphere to the discussion, demonstrating the mixed views of Actions. Actions relate to '*doing the right thing*' in Ethics, and understanding '*the right thing, the right action*' which derives from Society's Rules and Regulations. They create a sense of tangibility to Ethics that are to some extent criticised for being a philosophy without substance.

#### 4.2.2 How would you define an ethical tourist destination?

The verbatim showed a total of 101 quotes in answer to the questions; **How would you define an ethical tourist destination?** The theme **Respect** appeared once again in response to this question with specific reference to **Respect for the Environment** (16 quotes) and having **Respectful Behaviour** (15 quotes) respectively. Evidence of **Supporting Locals** (8) was also discussed as was the importance of Heritage, which included **Authenticity**, being present (15 quotes). An Ethical Tourist Destination would be **Simple** (6 quotes), but have a **Secure Infrastructure** (11 quotes) in place. The verbatim also demonstrated that albeit the respondents were able to describe what an ethical tourist destination would be like, only 8 quotes were found to support that they believed that it was possible for a tourist destination to have an ethical image. This could be due to the fact that the respondents were initially asked the question ‘*can a tourist destination have an ethical image?*’ before being asked to define an ethical tourist destination. It could be argued that the focus group discussions assisted in the open question of ‘*how to define an ethical tourist destination?*’ enabling the group members to have more confidence in their conviction. Finally, a total of 11 countries (17 quotes) were named as having an ethical tourist destination image. Ireland was the most quoted country (5) followed by Sweden with 3 quotes. The remaining cited countries each had 1 quote respectively.

The verbatim showed that for a destination to have an ethical image there would be evidence of **Respect for the Environment**. This was demonstrated by ecological farms, with no impact on the environment or the local population, along with using only solar energy and consuming only bio products portraying a rather romantic vision of an environment that has been untouched.

*“Oui, les fermes écologiques par exemple, on va dans un endroit où notre séjour n'aura aucun impact sur l'environnement ou sur les populations locales. L'énergie est solaire, on mange que des trucs bios produits dans la ferme” (1st yr. BUS).*

The verbatim also showed that it is not enough to say that an ethical destination is ‘**green**’, there needs to be real evidence of sustainable development such as the availability of bikes such as ‘le vélo bleu’, this is what would be considered ethical. It gives one more of a desire to use this form of transport as opposed to one that pollutes (3rd yr. SCE).

*“Oui, j’ai envie de dire par exemple les destinations vertes on a plus envie de dire qu’elles sont éthiques, là où par exemple ils ont le développement durable qui est respecté, là où il y a des vélos qui sont à disposition comme le vélo bleu c’est plutôt éthique car cela donne plus envie d’utiliser ces modes de transport plutôt que de polluer” (3rd yr. SCE).*

An ethical tourist destination would be one that allows access to protected or natural parks, giving the image of a town or a country where we would want to go because we know that they respect their surroundings, *“les destinations qui permettent d’accéder à des parcs protégés ou naturels, là aussi ça donne déjà une certaine image de la ville ou du pays où on va aller car on sait qu’ils ont un respect de ce qu’il y a autour” (3rd yr. SCE).*

This was echoed by the 2nd year Business group who quoted that an ethical destination is one where the town is clean, well looked after and where one pays attention to the surroundings, *“j’aurais pensé aussi à une ville qui est aussi très propre, très soignée où on fait attention au paysage” (2nd yr. BUS).*

These latter quotes demonstrate the importance of creating a responsibility towards the environment by giving tangible evidence such as supportive infrastructure which will sustain security and safety. These are arguably the basics for attracting visitors to a tourist destination.

An ethical destination is one *“where the surrounding countryside has not been destroyed nor have any large hotels been constructed.” “Que ça ne détruise pas le paysage autour, qu’on ne construise pas de grands hôtels” (1st yr. BUS)* and, that there has been some sensitivity shown towards the infrastructure of the destination.

This has not always been the case, especially where there has been the construction of artificial islands purposely built for tourism purposes and are therefore considered non ethical. These paradise islands may be considered to be magnificent and attract an array of people however they are not respectful towards the environment or the local population who are often forced to move home to make way for these artificial infrastructures.

*“Par exemple, ça, les grandes îles paradisiaques. C’est magnifique, si je pouvais passer des vacances là-bas ce serait super. Mais après je ne pense pas que ce soit très éthique car ce n’est pas respectueux de l’environnement et des populations locales qui ont peut-être dû être déplacées.” “Il y a plein d’îles qui ont été construites spécialement pour être des îles touristiques alors qu’à l’origine ce n’était pas du tout ça. Ça défigure le paysage donc ce n’est pas vraiment éthique” (1st yr. BUS).*

The above citation relates well to other aspects of the Verbatim, where Dubai was cited as a destination that had the impression of being very open and that you would be accepted by everyone. However this is not always the case; it’s a false impression that is associated with the extravagant amounts of money spent on an artificial paradise that could be spent differently on the environment.

*“Après il y a des faux semblant aussi par exemple si on va à Dubaï ou autre, on a l’impression que c’est très ouvert, que tout le monde va vous accepter. Après c’est aussi un peu des paradis artificiels c’est-à-dire qu’ils ont quand même bâti cela en dépensant des mille et des cents alors qu’ils auraient pu dépenser autrement pour l’environnement (3rd yr. SCE).*

This generated further discussion regarding the Social aspect of destinations such as Dubai and their controversial image in attracting wealthy tourists and business developers.

*“Yes, for example, let’s continue with your example of Dubai, there are parts where there are wonderful buildings and parts where the local population are placed in unsafe buildings” (3rd yr. SCE).*

*“Oui par exemple en continuant sur ton exemple de Dubaï, il y a une partie où il y a les buildings et une partie où il y la population locale un peu plus pauvre qui est parquée dans les bâtiments les plus insalubres”.*

This provoked the inequality of certain destinations and put into question of what generates ethical tourism in these types of countries.

*“So, if we want to apply ethical tourism in these types of countries is it to visit the*



*large building as a tourist or is to go to the slums to see the reality of to allow oneself to be attracted by the mirrors and the facades?” (3rd yr. SCE).*

*“Alors si on veut faire du tourisme éthique dans ce genre de pays, est-ce que c’est aller dans les grands buildings en étant touriste ou est-ce que c’est aller dans les bidonvilles pour voir la réalité des choses ou se laisser bercer par les miroirs et les façades?”*

These latter comments relate well to the Social aspects of Ethics and the second sub-theme of **Respectful Behaviour** such as **equality, diversity** and **respect for mankind** being present at the destination. This was highlighted in the following quote where Ethics is believed to be present where there are several cultures in the one area with evidence of each culture having their own place of worship such as mosques, churches and temples. This may not always be the case in reality, but concretely it could give an ethical image, showing respect and equality for each culture.

*“C’est aussi le fait qu’il puisse y avoir plusieurs cultures à un même endroit, ce n’est pas toujours vrai dans la réalité mais on peut penser qu’un pays comme la France qui va avoir des mosquées, des églises et des temples traduit un certain respect des cultures. Concrètement ce n’est pas le cas mais cela peut donner une image éthique car respect de chacun. C’est aussi l’égalité” (3rd yr. SCE).*

This discussion highlights the complexity of ethical tourism or simply being considered as being ethical. Are the tourists who visit Dubai for its architecture and grandiose not considered to be ethical? What denotes an ethical tourist? *“In the end, the people who go on holiday, would they not rather thing of nothing than to truly see what going on? That’s the problem. What could be proposed to make it work? How can it (ethics) be sold?” (3rd yr. SCE).*

*“Après, les gens qui partent en vacances, est-ce qu’ils veulent plutôt penser à rien ou alors voir vraiment sur ce qu’il se passe? C’est un peu le problème. Qu’est-ce que l’on va proposer pour que cela fonctionne? D’où l’argument de vente au final?”*

There is arguably a more tangible solution; *“in the end, it depends also on the people and if the tourism is ethical or not.” “Après cela dépend aussi des gens, cela dépend si le tourisme*

*lui-même est éthique ou pas.*” (3rd yr. SCE). This brings the discussion to the importance of the **behaviour of Hosts** at the destination and the **behaviour of Tourists** who visit the destination. *“Non-ethical destinations would be those where there were authoritative regimes, dictators, places where tourists were not welcomed.” “Les destinations que l’on va considérer comme non-éthiques, ça va être là où il y a des régimes totalitaires, des dictatures, des endroits où les touristes ne sont pas les bienvenus”* (3rd yr. SCE). In reality, it would be unlikely that one would visit such a destination, but for this respondent, it was the fact that one may not be accepted that was considered to be unethical, *“on n’a pas très envie d’y aller et on va dire que ce n’est pas très éthique de ne pas être accepté”* highlighting the importance of **equality, tolerance** and **acceptability** in ethics. Her frustration is demonstrated further as she points out that by visiting the destination, one is participating to the local economy and not damaging any origins, *“... alors qu’on participerait à l’économie locale, si on vient, ce n’est pas pour faire du mal à l’origine”*.

The verbatim also highlighted the importance of not only feeling accepted by the **Host community**, but also receiving a **warm welcome**. This was discussed by a respondent from the 2nd year Business group who shared that an ethical destination is one where the hotel staff were welcoming and who had humane values, *“... et aussi avoir un personnel dans les hôtels qui est accueillant, qui a des valeurs humaines. J’ai vu ça quand je suis parti en vacances sur un bateau.”* Having a destination that was well equipped by the Tourism Office and having a secure **infrastructure in place**, such as life guards at the beach etc. was also considered useful. This is informing the tourists the best they can, creating a reassuring image of security and safety.

*“ ... qu’il avait le personnel comme par exemple tout ce qui est office du tourisme, les différentes infrastructures dans une ville, comme à la plage les sauveteurs, etc. je trouve que c’est utile pour une destination, ça montre qu’elle met en place des infrastructures pour renseigner au mieux les clients”* (2nd yr. BUS).

Several destinations such as **Sweden** and **Norway** were quoted for their **respectful behaviour** towards nature and man. However it was **Ireland** that received the most favorable number of quotes (5) as an Ethical destination. This was predominantly due to the evidence of having respectful behaviour, *“...on voit qu’ils sont plus respectueux que chez nous”* (2nd yr. BUS), and also thanks to the welcome that they portray as Hosts, demonstrating their values to visitors, *“je suis allé plusieurs fois chez l’habitant en Irlande, rien que dans l’accueil, ça se*

*voit qu'ils mettent plus en avant leurs valeurs” (2nd yr. BUS).*

It could be argued that it in fact it is simply good business policy for the Hosts of a destination to be friendly, welcoming and have infrastructure in place. This could be considered to be the minimum when marketing a tourist destination. The verbatim however showed that it is not necessarily the destination that is Ethical, but indeed the way people behave when at the destination that makes it Ethical, *“donc ce ne sera pas forcément l’endroit mais surtout dans ta manière et ton comportement sur place que ce sera éthique” (5th yr. LOG).* Ethics is something that is related to the person, it’s in us, *“pour moi l’éthique je la vois plus par rapport à la personne, c’est en nous” (2nd yr. BUS).*

This perception of what makes a destination ethical relates back to Self and how one’s behaviour be it as a Host or a Tourist empathises with responsibility for one’s behaviour. This is particularly demonstrated via the following citations, when discussing Ethical Tourist behaviour at the destination.

The verbatim highlighted several citations that included the importance of **supporting the local community** through one’s behaviour as a tourist. This could be by reflecting on their impacts as tourists on the environment and on the local community, *“il faut juste que ce soit tourné d’une façon à faire réfléchir les gens sur leurs impacts sur l’environnement, sur les gens” ...* to changing holiday habits by being conscientious of waste, especially water and adapting to local living and culture, *“il faut changer nos habitudes de vacances, ne pas être sur place pour surconsommer comme on le fait chez nous. Ne pas profiter, par exemple de prendre des bains à rallonge car on ne paye pas l’eau, au final on la gaspille quand même. Il faut donc adapter nos comportements à la vie locale et prendre conscience de la culture locale” (5th yr. LOG).*

The overall consensus was that one’s behaviour had to change as a Tourist in an Ethical destination. It is also about changing our holiday habits, about changing our everyday comforts ..... and understanding another way of life, *“c’est aussi faire quelque chose qui change nos habitudes, qui nous change de notre petit confort habituel .... et comprendre un autre système de vie” (5th yr. LOG).* The experience is one of empathy, respecting the locals and assisting them via tourist activity, *“c’est le respect des gens qui sont sur place, les locaux, et aussi les aider” (5<sup>th</sup> yr. LOG).* It is truly living with the local people, understanding who they are, how they live, what their needs are and their expectations, *“c’est*

*vraiment vivre avec les gens sur place, comprendre comment ils sont, comment ils vivent, quels sont leurs besoins, quelles sont leurs attentes.” (5<sup>th</sup> yr. LOG).*

Having a **Simple** image, one that was the **opposite of Luxurious**, and **Mass Tourism** was found in the discussion. Nice was cited as town that was considered not to be ethical; this was principally due to its luxurious image, which, according to a respondent from the 1st year Business group, did not cohere with Ethics.

*“En prenant l’exemple de Nice, je dirais que Nice ce n’est pas une destination éthique, en tout cas pas au premier abord car pour moi le luxe ça ne rime pas forcément avec éthique alors que Nice c’est pour moi une ville qui est assez connue pour être une destination luxueuse.”*

People come to the Côte d’Azur simply because it’s the Côte d’Azur. They also come for the luxury, the beautiful hotels and to be close to the rich, hoping that they may meet a celebrity.

*“Les étrangers viennent sur la Côte d’Azur parce que c’est la Côte d’Azur. Ils viendront dans le sud parce que c’est la Côte d’Azur et qu’il va faire chaud, faire beau et que cela va être de belles vacances. Ils viennent aussi pour le luxe, il y a de beaux hôtels, ils sont souvent côtoyés par des gens riches, ils espèrent peut-être rencontrer une célébrité.”*

These citations relate to an understanding that Ethics equals simplicity and perhaps all that is natural. There is no real effort involved. It connects once again to the definition of Ethics being who we are and our way of being. This was seen in several quotations above with reference to Respectful Behaviour.

The verbatim also indicated that an Ethical Destination was one that had **not yet been polluted by Mass Tourism**, “... alors est-ce que toutes les destinations peuvent être éthiques? Justement non, ce sera seulement certaines destinations qui ne sont pas encore polluées par le tourisme de masse” giving reference to Ibiza as a destination where one would not experience ethical tourism and that it may be in fact too late to put Ethics in place. “... par exemple, à Ibiza on ne va pas faire du tourisme éthique” “Oui parce qu’il est trop tard pour le mettre en place” (5<sup>th</sup> yr. LOG).

Africa was a destination with mixed citations, stating that we see many small villages that struggle against the injustice and corruption by the governments who earn millions, *“moi je trouve au contraire qu’il y a deux visions de l’Afrique. Il y a celle où on voit les petits villages qui sont dans la galère mais à côté de ça il y a les dirigeants qui gagnent des millions, il y a beaucoup de corruption et donc ça ce n’est pas éthique du tout”* (2nd yr. BUS). However, although these people may be poor in materialism, they are rich in values, codes and respect, *“Ils sont hyper pauvres mais pourtant ils ont des valeurs, un code, des respects”* (2nd yr. BUS) as well as in keeping with a very strong contact with nature along with respect and assistance for others, *“garder un contact très fort avec la nature, le respect d’autrui et l’entraide”* (2nd yr. BUS). A quotation from a 2nd year Tourism respondent sums up the attribute **Simple** rather well, *“going to Africa, would be a little like returning to basics, a complete detachment, “et partir là-bas c’est un peu comme un retour aux sources, un dépaysement”* (2nd yr. TRM).

The theme **Authenticity** was given to quotations linked to **Heritage** such as **Culture** and **Customs** along with the destination’s **Symbols** and opportunity for **Discovery**. **Transparency** and **Truth** were additional attributes that came from the verbatim, especially in the images portrayed of the destinations.

Egypt was seen as a destination where one could discover the Egyptian civilization or heritage of which is more than 4,000 years old. In doing this, one is discovering a new culture which is totally different to that of France. For this respondent, it’s the Egyptian culture that makes the destination ethical.

*“L’Egypte parce que lorsque l’on va là-bas on découvre la civilisation Egyptienne qui est très très ancienne et c’est tout une nouvelle culture que l’on découvre. Et c’est totalement différent d’ici. Donc c’est éthique par rapport à leur culture qui a plus de 4 000 ans. Donc oui je pense que l’Egypte c’est éthique”* (1st yr. BUS).

Greece was quoted as being an ethical destination as it has kept its customs, culture, dishes, food along with their folkloric dances and costumes. For this 1st year Tourism respondent the authenticity is experiencing the eating, dancing and customs in Greece. All of these belong to the Greek and are best experienced when in Greece.

**Moderateur:** *D'accord, ok. Et pour toi, avec tout ce dont on a parlé, est-ce qu'on peut dire que la Grèce est un pays éthique?*

**Respondent:** *Oui, parce que .... c'est un pays qui a gardé ses coutumes, sa culture. Ils ont leurs plats, leur nourriture, c'est que chez eux qu'on va manger ça. Ils ont leurs danses, leurs vêtements... enfin c'est propre à eux.*

Israel and Palestine were given as an example of a holiday destination where one can be educated on the different cultures to understand conflict. It is where one can discovery many cultural aspects from a profound perspective that explains what is happening in our present day. It was explained that tourist destinations, such as Israel, can be used to create a paradox to not only attract visitors, but to also empower through knowledge and comprehension and in a sense, manage the fear of preconceived ideas.

*“De plus en plus avec les conflits qu'il y a dans le monde, on trouve de plus en plus de destinations éthiques dans le sens où ils essaient de créer un paradoxe entre ce qui se passe dans le pays et le tourisme. Je pense à l'Israël et la Palestine, il y a des endroits très touristiques où on va s'imprégner de la culture, voire même des deux cultures pour expliquer les conflits, mes parents ont fait ce type de voyage et ils ont découvert pas mal de choses, culturellement parlant, très profondes qui expliquent justement ce qui se passe de nos jours” (5th yr. PME).*

**Tourist destinations landmarks** or **Symbols** were linked to a destination having an ethical image, giving meaning or a tangible connection to the authenticity of the place. France was connected to The Eiffel Tour, Brazil to The Christ, and Africa for its animals and The Savanna. The World Trade Center Buildings and The Statue of Liberty are symbols for New York. The understanding of ethics here could arguably be the trademark of the tourist destination, its transparency and understanding of what the destination symbolizes. However, for this 3<sup>rd</sup> yr. Tourism respondent, each person will have their own symbol that relates to the country or place, personalizing their own ethical symbol.

*“Toutes les destinations sont éthiques mais pas forcément pour tout le monde. Par exemple, on va parler de la France on va parler de la tour Eiffel, si on parle du Brésil on va parler du Christ et du pain de sucre, on va parler de l'Afrique des animaux et de la savane, on va parler de New-York on va parler du World Trade Center building et*

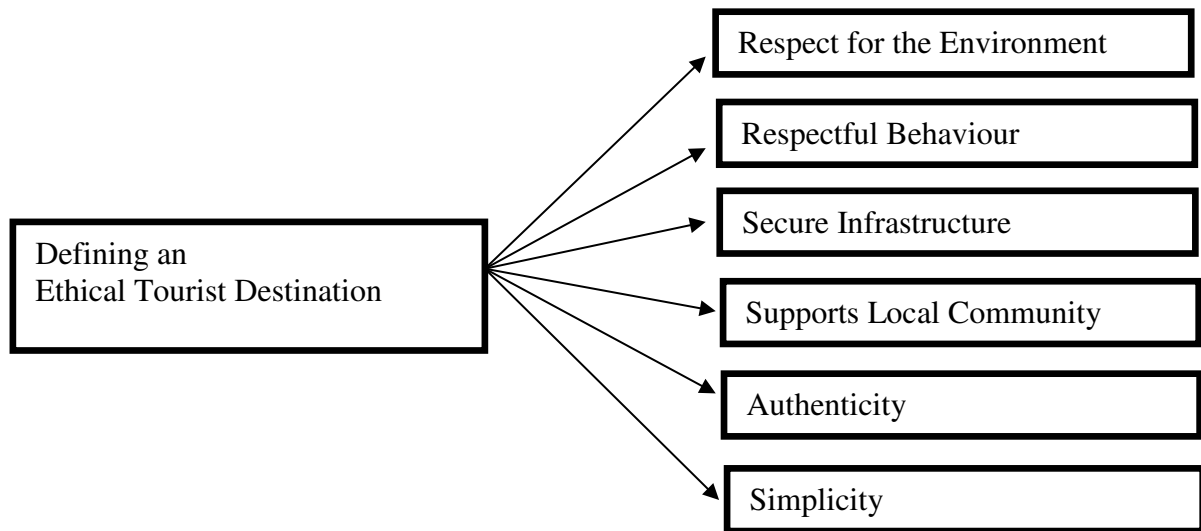
*de la statue de la liberté. Il y aura toujours un truc qui va refléter le pays mais après à nous de savoir si c'est ce que l'on veut voir ou pas. Et après je pense que chaque escale aura une éthique et que chaque personne en aura une autre" (3rd yr. TRM).*

An Ethical Tourist Destination is where one will **discover something new**, that one has not yet experienced and that does not resemble our daily lives; **it's authentic**.

*Une destination éthique .... "C'est des choses que l'on ne voit pas, que l'on ne connaît pas, que l'on découvre par nous-même" .... "C'est quelque chose qui ne ressemble pas à ce que l'on vit au quotidien, quelque chose de différent donc oui que l'on découvre" (3rd yr. TRM).*

With this authenticity, comes the **need for transparency** in the representation of the product and service, *"C'est représentatif, c'est l'idée directe que l'on perçoit. C'est le produit, le service, c'est l'éthique"* along with the true given perception of the destination's image that will or will not motivate to visit the destination *"C'est par exemple lorsque que l'on ouvre un magazine et que l'on voit l'image d'une destination, c'est l'éthique de l'image qui permet de motiver ou non à partir en voyage"*. An ethical destination image represents truth, **its TRUE tourism**, we are selling the Truth; that's what we are giving and making people see. It has to be truly realistic and truthful, *"Une destination éthique .... c'est la vérité. C'est du vrai tourisme, c'est la vérité de ce que l'on vend, de ce que l'on donne et de ce que l'on fait voir aux gens. Il faut que ce soit vraiment réaliste et véridique" (3rd yr. TRM).*

## Summary of Defining an Ethical Tourist Destination



**Fig 7 Defining an Ethical Tourist Destination**

*Source: Author*

Having Respect for the Environment and demonstrating Respectful behaviour were the principal findings when defining an Ethical Tourist Destination. Examples of ecological farms with solar energy and eating bio products gave a romantic image of what defines Ethical Tourism. Protecting surroundings, such as natural parks and encouraging ecological public transport were noted for taking a responsible approach in the management of the tourist destination, supporting a secure and safe image for the visitor. These results are supported in the sustainable tourism literature, in particular via the survey carried out by TNS Sofres (2009) who researched the French's attitude towards Responsible Tourism and François-Lecompte and Prim-Allaz (2011) research into the French population's perception of Sustainable Tourism. Results from both pieces of research underscored the importance of respecting the environment. However it was the results from François-Lecompte and Prim-Allaz's (2011) work that stimulated the importance of non-polluting transportation, ranking this attribute as the most important factor in the perception of sustainable tourism by a French population.

This image of security and safety may also be linked to the respectful behaviour of those at the destination. The discussion highlighted the importance of feeling welcomed by the Host or Locals and having evidence of equality, diversity and acceptability in the population, coinciding with the values of UK ethical and responsible tourists as found in Weeden's (2008) doctoral thesis.



The attitude of staff towards visitors, especially those working within the hospitality industry was seen as being a vital contribution to giving an ethical image to the destination. Nordic destinations such as Sweden and Norway were quoted for their respectful behaviour towards nature and Man. However it was Ireland that was the most quoted for its warm welcome and values which the respondents believed to be a good representation of an ethical destination.

Although an ethical image was presented through tangible examples such as, nature, non-polluted transport, friendly and welcoming people, the verbatim also uncovered that an ethical image is generated by how the Host, Locals or Visitors conduct themselves at the destination. Ethics is a representation of Self and this will transpire by our attitude and activities. This result relates to the ethical approach of existentialism which denotes responsibility for one's actions (Stanwick & Stanwick, 2009). These actions come from the individual's freewill and authenticity, helping them to grow in personal virtue (Fennell, 2006; Weeden, 2008).

Some of those activities may be Supporting Local Communities via our responsible consumption patterns as a Tourist or Visitor or by purchasing local produce and investing in local tourism that creates sustainability for local communities. This in turn is tied to the Heritage and Culture of the destination, creating an image of Simplicity and Authenticity of the actual tourism experience.

Authenticity generated several images from this group of respondents, such as having a real and true understanding of what a tourist destination has to offer, how it may be symbolised via its landmarks and the need to discover something different, not only at the destination but also in yourself. *'An Ethical holiday is a discovery of oneself.'*

### 4.2.3 How do you think that the Tourism Industry can use CSR?

There was a general consensus that the Industry use Corporate Social Responsibility and Ethics as a **Marketing Tool** (15 quotes), with several quotes relating to the importance of working with **local government** and how CSR and Ethics could be used with the **internal operations** of the company.

The respondents cited that CSR could be linked to the tourism industry working with local governments such as constructing parks, organizing events and generally making the visitor welcome.

*“Par exemple un exemple concret : la mairie va construire des parcs, la mairie va faire des événements que pour les touristes et elle va dire on était avec vous, on vous comprend” (2<sup>nd</sup> yr. BUS).*

They also considered that the application of CSR depended on the managers, some are concerned and some not. When CSR legislation is seen to be beneficial to the company, this is when managers tend to be the first to put it in place, and arguably not before. It was however emphasised that there are some managers who are genuinely concerned and we cannot put everyone in the same basket.

*“Ça dépend des dirigeants, il y a des dirigeants qui sont concernés par ça et d’autres non. Quand ça leur permet d’avoir la législation pour eux, oui, ils s’en servent mais il y en a à qui ça tient vraiment à cœur, ils ont été les premiers à mettre des choses en place. On ne peut pas tous les mettre dans le même panier” (2<sup>nd</sup> yr. BUS).*

It was also noted that although CSR is presently being developed in companies, it still has some way to go before it’s recognised and practiced. Managers have yet to understand that if employees feel well in their company, then they will work better. *“Ce n’est pas encore très répandu comme pratique. Les patrons n’ont pas encore compris que si les employés se sentent à l’aise dans l’entreprise, ils travailleraient mieux mais je pense que c’est en train de se développer” (2<sup>nd</sup> yr. BUS).*

CSR was also linked to the operations of a company and how companies would manage visitor numbers by respecting, for example, the carrying capacity of particular sites and attractions. The following quote states that companies need to manage by fixing a maximum

number of visitors per week. It is for the company to adapt to the place, which will in turn, avoid mass tourism. Its all in the product formulation – the product offering. *“Ou alors il faudrait le manager comme il faut. En fixant des contraintes, des limites de 150 personnes par semaine par exemple. Ça se ferait donc en s’adaptant au lieu. Si tu adaptes au lieu, si tu restes typique, si tu restes dans des proportions qui ne sont pas du tourisme de masse, cela peut marcher. C’est dans la formulation du produit”* (5th yr. LOG).

There were several positive quotes stating how Marketing could be used to communicate the true image of the country and not only a dream, sharing what truly happens and showing how the locals live. *“En montrant la vraie image du pays, pas que le rêve, mais ce qui se passe vraiment, les vraies choses, ce que vivent vraiment les locaux”* (5th yr. SME). This would give creditability to the company, reassurance to the consumer, and manage any dissatisfaction due preconceived expectations derived from existing visual communications.

*“Il y aurait moins de gens qui se diraient après ‘je n’ai pas aimé’ parce qu’ils ont vu à la télé, des cartes postales, des photos paradisiaques, alors que sur place ils voient la pauvreté, quelque chose qui n’a rien à voir”* (3rd yr. TRM).

The tourism industry could also use CSR and Ethics in their product offering at destinations, offering less polluted activities; Jet Ski-ing and Helicopter rides, but more eco – orientated tourism products. *“Peut-être moins proposer des activités comme le jet-ski, hélicoptère et tout ça, et proposer des activités éco-timing ou écoresponsables”* (1st yr. BUS).

However, the overall reaction to companies stating that they apply Ethical Practices was rather cynical. The respondents believed that although it was good to inform client, making them more sensitive to sustainable practices such as asking them to use less water and recycling their towels. They (the respondents) however believed that companies were applying these practices primarily for their turnover and profits – not for the sake of the environment.

*“D’abord économiser je pense. Les hôtels pensent d’abord à leur chiffre d’affaires, à leurs économies plutôt qu’à l’environnement”* (1st yr. BUS).

Several citations indicate that companies use CSR and Ethics to sensitize the consumer; however this was regarded as a Marketing Ploy, stating that by although it was good to supposedly sensitize the consumer to use less hotel resources, this was done principally for

the company's benefit as opposed to being environmentally sustainable, *“mais c'est parce qu'ils jouent là-dessus aussi, de temps en temps c'est écrit pour économiser l'eau et l'électricité, veuillez n'utiliser qu'une serviette ... c'est bien mais je pense que c'est...qu'ils le font mais que c'est d'abord pour eux-mêmes et après pour le reste, pour l'environnement, etc.”* (1st yr. BUS).

Other quotations in the verbatim from the 5th year Human Resource Management group showed that companies use CSR as a form of publicity to attract the consumer, saying that *“we do this, we do that ... all is well, it's super,”* when in fact the product offering is often a contradiction to the message of CSR *“you will be going to Africa, but in a 4 x 4 electrical vehicle.”*

*“Ils font vachement de pub avec ça comme Stéphane disait et c'est pour attirer le consommateur en disant c'est très beau, nous on fait ci, nous ont fait ça, c'est super.*

*Oui, voilà du type Vous allez faire le tour de l'Afrique mais en 4x4 électrique.*  
(Rires)

The tone from these quotations indicates once again a sense of cynicism and that CSR is not in fact taken seriously. It's a form of Green Washing, a Marketing Ploy that companies use to sell their products. This was supported by the 3rd year Science group who stated that it ....  
*“was ... well .... above all to give a positive image. Companies overuse the work ethics, stating that they are ethical, that we have a company ethic etc. etc.”*

*“Bof, C'est surtout pour donner une image positive. En fait, les entreprises vont utiliser beaucoup le mot éthique en disant nous sommes éthiques, nous avons une éthique, éthique, éthique éthique ...”* (3rd yr. SCE).

## **Summary of “How can the Tourism Industry use CSR?”**

The verbatim indicates that the respondents do see the use of Corporate Social Responsibility and how the tourism industry can apply ethics in their communication and company operations. This was more specifically in the working with local governments, improving infrastructure and via communication tools to attract visitors to their tourist destination.

There was nevertheless a somewhat cynical perspective seeing CSR as a tool to benefit the company rather than the public and the consumer. Managers need to apply CSR more to the internal operations of the company, involving employees as important stakeholders to the running of the business. CSR could also be used as an effective operational tool in managing the logistics and carrying capacities of certain tourism sites and historic attractions, generating a sustainability strategy in the tourism product offering.

There was however a general consensus that CSR and the application of Ethics was simply a marketing method to entice the consumer to purchase the product; the sustainability objective and good business practice are, for several of the respondents, a form of green washing to increase company profits.

#### 4.2.4 Who is responsible for the tourist destination's image?

There were four principal attributes that derived from the question of “Who is responsible for the tourist destination's image?” **The Tourism Industry**, such as **professionals**, had the most frequencies (11), followed by the **Locals/Hosts** of the destination (10), the **Government** (9) and the **Tourists/ Visitors** to the destination (8).

It was fairly unanimous that it was the **Professionals** that promoted the tourist destination who were principally responsible its image. *“It's the tourism industry. They are the ones who advertise to sell their products”. C'est l'industrie du tourisme. C'est ceux qui font de la pub pour vendre leurs produits” (5th yr. SME.)* It was stated that although it was the professionals who give the image to the consumers when they sell their trips/holidays, they don't always put forward the same image that is experienced by the consumer. They tend to promote the positive aspect of the place, its different activities, its luxury and perhaps not enough of ethics.

*“C'est l'image qu'ils donnent aux consommateurs quand ils leur vendent un voyage. Ils ne mettent pas forcément les mêmes choses en avant suivant le consommateur. Ils ne mettent souvent qu'en valeur la beauté d'un lieu, les différentes activités, le luxe et peut-être pas assez l'éthique” (1st yr. BUS).*

One quote highlighted that it was the **Tour Operator** as well as the **Travel Agent** who were responsible for the tourist destination's image. Tour Operators created the origin of the product, they were the producers and the Travel Agent sold the product. The citation did however lead to the importance of how the product/image was sold and how this would influence the consumer to by the product; in this case visit the tourist destination.

*“Ils sont tous les deux responsables (les agences de voyage et les TO) puisque les producteurs, c'est ceux qui en sont à l'origine et après c'est la manière dont ça sera vendu aux clients qui va influencer la décision des consommateurs à acheter tel ou tel produit” (1st yr. BUS).*

Although there are many players within the tourism industry, these quotations indicate that for these respondents, it the player(s) that sell the tourist destination, who are the most responsible for the destination' image.

The next citation highlights the link between the promoters of the tourist destination image and the importance of the **Local Host population**. For this respondent, it is primarily those that are in charge of the promotion that give the image, however once the visitor/tourist is at the destination, it's the local population who represent the destination's image.

*“Ceux qui donnent l'image c'est d'abord ceux qui font la promotion mais après une fois que l'on est sur place ceux qui nous donnent l'image c'est la population. Donc en fait c'est les deux. Ce qui nous donne envie déjà d'aller sur place c'est la promotion” (3rd yr. SCE).*

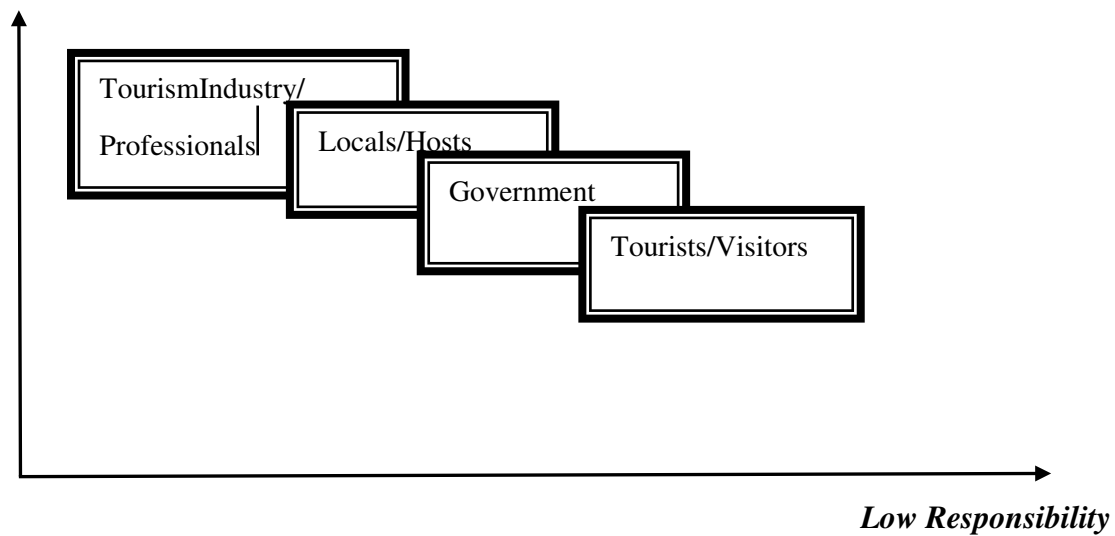
This is supported by the following quotations where the respondents agree that it is the Locals, including the Town Hall, that gives the destination its reputation, *“C'est plutôt la mairie et les habitants, ce sont des réputations qui se font” (3rd yr. SCE).*

The verbatim also highlighted that the **Government** such as its politics *“les politiques, tous ceux qui vont parler de la destination” (1st yr. BUS)* and the situation at the destination, *“l'état sur place” (5th yr. LOG)* were factors that had a responsibility towards the image of the tourist destination. Creating a perhaps more direct link with the tourism industry, the respondents also believed that it was how the Government sold the destination; emphasizing the country's values and what one can discover from the country. *“Le Gouvernement local. La façon dont il se vend, par exemple faire de la publicité qui met l'accent sur les valeurs du pays et ce que l'on peut découvrir dans ce pays. Donc une image typique du lieu” (5th yr. LOG.)*

Finally, the role of the **Tourist** was also discussed and how they need to be responsible as visitors to the destination, *“il faut aussi se responsabiliser en tant que touriste” (5th yr. LOG)*. This is linked to the expatriates of country or destination, *“les expatriés aussi” (5th yr. LOG)* and their role of responsibility when visiting holiday destinations towards the image of their country, *“we are our own ambassadors for our country and therefore we transfer/transport the image of our country.” “nous sommes les propres ambassadeurs de notre pays donc nous véhiculons l'image de notre pays” (5th yr. LOG).*

## Summary of “Who is responsible for the Tourist Destinations’ Image?”

### *High Responsibility*



**Fig 8 Responsible for Tourist Destination Image**

*Source: Author*

The results indicated that it is the Tourism Industry, namely the professionals such as the Tour Operators and Travel Agents who are principally responsible for the Tourist Destination’s Image. The verbatim highlighted the importance of product formulation designed by the Tour Operator, however it was the final player, such as the Travel Agent or the one in direct contact with the customer that was seen to be the most responsible and influential.

The Locals or Hosts at the destination were also cited giving reference to the local council and the welcoming of visitors to the destination and their reputation as Hosts. These findings correspond with the “Respectful Behaviour” result given to the question of ‘*How would you define an Ethical Tourist Destination?*’ The emphasis of Locals and their connection to an Ethical image has been somewhat apparent throughout the verbatim, suggesting a sense of responsibility.

The Government’s responsibility in terms of image was also apparent in terms of its political stance and how it communicated to visitors. This demonstrated a direct connection with the tourism industry and the array of players within the industry. The respondents not only saw the Government for being responsible for the stability of the country, but also for the image that was portrayed in terms of attracting visitors.

Finally, the Tourist or Visitor was cited as playing a role in the responsibility of the destination’s image. This was demonstrated, once again, via the responsible behaviour and



actions of the population at the destination, be it local or visitor. The discussion highlights the need for the visitor to be made aware of their responsibility, not only as a tourist visiting a destination, but also as an expatriate. This takes the responsibility to another level, suggesting our investment in the destination, be it as a holiday maker or a resident.

The principal findings from the question *'who is responsible for the tourist destination's image?'* denote a sense of shared responsibility from an array of stakeholders. The industry was quoted from both a supplier and distributor perspective and the Government's role in promoting and marketing's its country. It was however the behaviour of the population at the destination, be it as Host or Tourist that generated the most discussion, showing a connection and support to the findings in the question of *'How would you define an ethical tourist definition?'*

#### 4.2.5 What factors influence a tourist destination image?

The verbatim showed a frequency occurrence of 96 quotations when discussing influential factors on tourist destination image. The predominant attribute was the **Internet** (21); which included **Forums, Blogs, Social Media** and **Websites**. The discussion highlighted several other attributes, such as the **Media** (17), the **Macro Environment** which included the Socio-cultural elements (16), the Political state of the country (9) and the climate (5). **Documentaries** (11), **Word of Mouth** (10), and **Films** (7) were also cited as having an influence on this young group of student travellers.

There was a general consensus that the Internet, be it via websites, research engines such as Google, or Forums and Blogs assisted the respondents in finding out information and providing an image for their researched tourist destination. The verbatim disclosed that the Internet, would be used to obtain comments that people posted about specific destinations, *“les personnes qui postent sur Internet des commentaires pour dire comment ils ont trouvé telle ou telle destination”* (1st yr. BUS). It was also due to the speed and the directness of obtaining the information as well as the tendency to automatically check the internet if one has a question.

*“Donc oui c’est important en plus maintenant Internet c’est le moyen d’informations qui est le plus direct et le plus rapide donc on a plus tendance dès que l’on a une question à aller sur Internet donc c’est très important ce que l’on poste sur les blogs.”*

Other examples included the use of videos, such as YouTube where one can find postings of people sharing their experience of which is considered to be important.

*“Dans les vidéos qu’on poste sur un pays ..... c’est important, les gens donnent leur expérience, leur témoignage, c’est important”* (1st yr TRM).

Forums were found to be useful for creating an itinerary, explaining which routes to take, giving ideas and generally advising readers on what or what not to do at the destination. *“Çà peut aider aussi à construire le voyage, comment y aller, comment faire sur place”* .... *“Çà te donne des idées de ce qu’il y a à faire sur place. Ils te disent, là c’était bien, il y a aussi ça à faire, ça évitez on n’a pas aimé...”* (3rd yr. TRM).

However **Forums** were critiqued as being subjective, providing an array of somewhat contradictory postings. For some people there may not be any problems; however for others who may have had their purse stolen or recounted other problems, then this will have negative impact on the destination's image.

*“Sur les forums, il y a des personnes qui sont parties sur la même destination : un a bien aimé car il n’a pas eu de problèmes, l’autre il s’est fait voler son porte-monnaie il n’a pas aimé. Sur le forum il y en a un qui dit oui l’autre qui dit non” (3rd yr. TRM).*

For this respondent, Forums are perhaps too controversial, with some being positive and others being negative, creating a doubt in the creditability of the postings. *“Mais quand tu trouves des avis différents tu te poses des questions : tu te demandes pourquoi lui oui et lui non” (3rd yr. TRM).*

This may put into question the reliability and creditability of the internet as a sole source of information and for influencing a destination's image. This was also voiced by another respondent, who stated that *“we should refer more to documentaries, but we are very influenced by the present social networks and they tend to convince us”*. *“Moi je pense que l’on devrait se référer aux documentaires, mais on est très influencé par les réseaux sociaux actuellement, et ils vont plutôt nous convaincre” (1st yr. TRM).*

The **Media** was the next most cited attribute (12) incorporating **TV**, **Magazines** and **Photos** along with **Publicity Campaigns**. This tool of influence had both positive and negative connotations, with several of the respondents stating that the media was a very powerful and somewhat subjective tool as it reported only what it wished for us to see, *“les médias nous montrent ce que l’on a envie de voir” (3rd yr. TRM)*. We are influenced by what is reported on television, who reports it and how it is reported.

*“The moment we look at the television, we don’t want to go to Mali, for example. Therefore that does influence us. Except if the journalist wishes to reassure us.”*

*“En ce moment si on regarde la télé on ne va pas aller au Mali par exemple. Donc ça nous influence. Sauf si on est journaliste ou que l’on a une bonne assurance (3rd yr. TRM).*

The **Media** however enables us to be informed; we are not manipulated by the media, we rely on the media. We don't know all there is to know about a country and in reality we rely on the information that the media reports to us.

*“...on ne reste pas manipulés mais dépendants des médias. On ne connaît pas tous les pays donc quand on nous dit les méchants c'est eux et bien finalement c'est préconçu comme ça. On est dépendants des informations que l'on nous donne” (5th yr. SME).*

**Publicity campaigns** were discussed, citing Guadeloupe as a recent example where of where the destination was described as being welcoming and warm, giving a real desire to go and visit. *“Récemment il y a eu une campagne de publicité sur la Guadeloupe. Dans la publicité on parlait d'un beau pays accueillant, chaleureux. Ca donnait envie d'y aller” (1st yr. TRM).* An array of imageries from **photos, documentaries, films and articles** was also cited as having had an influence on the perception of the Scottish Highlands, giving a longing to go there. *“J'ai vu des photos, des documentaires, des films, des descriptions dans des textes. Et moi qui ai, paradoxalement, très peur du plat géographique, le plat des Highlands me donne envie d'y aller. Il y a un truc qui va me pousser plus” (3rd yr. SCE).*

**Documentaries**, especially the abundance of those reporting all that is lost in our environment, was seen as having an inevitable influence and impression, *“avec tous les documentaires sur l'environnement, tout ce que l'on perdra au fur et à mesure cela rentre quand même” (1st yr. BUS).*

Being influenced via **Word of Mouth** where others provide information as well as transferring their impressions of a destination were cited as an influencing factor by the respondents.

*“C'est ce qu'en disent les personnes qu'on connaît qui y sont allées et qui rapportent l'information” (1st yr. BUS)*

*“On connaît aussi des personnes qui sont parties avant et qui nous transmettent leurs impressions” (5th yr. LOG)*

*“Et cela pourrait être éventuellement les personnes qui y sont déjà allées et qui nous en parlent” (3rd yr. SCE).*

This attribute was considered to be very important influencing factor, with people sharing their experience and giving witness, *“Oui c'est important. Les gens donnent leur expérience,*

*leur témoignage, c'est important*" (1st yr. TRM), and basing their decisions on others experience, *"Voilà, je ne me base pas sur l'expérience des autres"* (3rd yr. TRM).

Nevertheless, the verbatim did highlighted, that although we do have a tendency to believe our family and close friends, we are still influenced by the Media, the Television and the Internet. *"Même si on a tendance à croire plus nos proches, on va croire forcément plus nos proches, mais on est influencé par les médias la télé et internet"* (2<sup>nd</sup> yr. BUS)

The **Environment** was quoted as having an influence on a destination's image via the technological, economical and general development elements of a country, *"L'avancée technologique du pays, son économie, son développement"* (3rd yr. TRM). Natural disasters, such as tsunamis and flooding were cited along with the country's culture and religion and its political situation, such as civil war was discussed as having an influence on destination's image by several respondents.

*"Les catastrophes naturelles comme les tsunamis, les inondations, les guerres, la culture, la religion, la situation économique"* (1st yr. TRM).

*"Oui, et la politique aussi. Cela dépend de l'état politique du pays. Un pays est en guerre civile, en général on préfère l'éviter. Alors qu'un pays qui a une bonne économie, un faible taux de pauvreté car en général les gens n'aiment pas voir la misère du monde, c'est plus apprécié"* (1st yr. BUS).

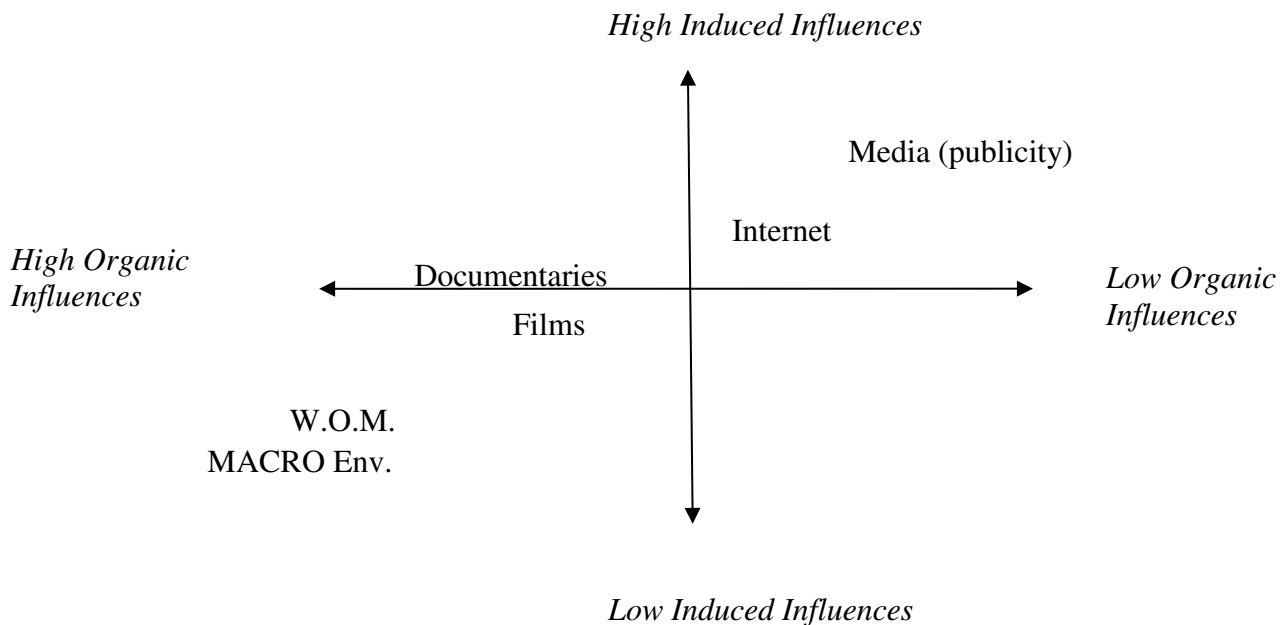
It was not simply the fact that one should avoid a country that is it at civil war; the discussion emphasized the importance of having a good economic situation as well as a low poverty level. In general, people do not wish to see the world's misery. It is no longer appreciated, denoting a negative image for the destination, impacting on the decision making process and holiday choice.

Finally, **Films** were quoted as having an influence on the destination's image, namely *Slumdog Millionaire*, *Midnight Express* and *Disney* respectively. *Slumdog Millionaire* was considered to be a remarkable film that would perhaps give one the desire to visit India and to discover another world that they don't know anything about. *"Par exemple, ceux qui ont vu Slumdog Millionaire sans connaître rien à l'Inde, c'est un film marquant mais qui peut être*

*donne aussi envie de partir dans ce pays, découvrir tout ce monde-là que l'on ne connaît pas” (5th yr. HR).*

Midnight Express was cited as being such an influential film, that after having seen the film, one would need to have real conviction to visit the country, *“le film Midnight Express sur la Turquie, très clairement après avoir vu ce film si on a la foi pour aller en Turquie et bien il faut vraiment l’avoir” (5th yr. HR).* The respondent continued to explain that the film was so profound that it would make a difference between those who have or have not seen the film and those who would want to holiday in this country, *“c’est ce genre de film qui va être très très marquant et qui peut faire la différence entre ceux qui l’ont vu et ceux qui ne l’ont pas vu et qui vont vouloir ou pas partir dans ce pays” (5th yr. HR).*

## Summary of “What factors influence a tourist destination’s image?”



**Fig 9** *Factors Influencing Tourist Destination Image*

*Source: Author*

The above influencing factors on tourist destination image have been positioned as Organic or Induced influences respectively. These positioning attributes have been adapted from Gunn’s (1972) theory which implies that the visitor will build and modify their organic and induced image of the destination depending on the information that they have been exposed to. The “Organic Image” or also known as the “naive image” is from non-tourist information about the destination, such as television documentaries and stories of friends’ experiences. This assists the visitor in constructing an unprocessed and non-commercial image of a tourist destination (Beerli & Martin 2004). Once additional information has been given via commercial and promotional activity such as media publicity and travel brochures, the organic image is induced, with the objective of creating further interest.

The Organic influences noted from the verbatim were the MACRO Environment, Word of Mouth, Documentaries and Films respectively. The MACRO Environment influence such the political stability of the destination the possibility of tsunami’s and floods and the Social elements, namely religion and culture were quoted as being influential to the destination’s image and in turn a deciding factor on holiday choice. This was noted in the research of Alvarez and Campo (2014) where results demonstrated that the political conflict in Israel had a negative impact on the country’s affective image components and the overall intention to

visit. These organic images principally derive from the mass media and less controlled information sources, positioning this attribute as having a relatively high organic influence with a much less induced impact from the tourism and commercial influences.

Word of Mouth from family and friends giving witness to their experience was considered to very important, especially from a trust and non-basis perspective. Word of Mouth from family and friends along with tourists' on-site experiences is a medium that is highly documented in the literature and is considered to be one of the most effective types of information sources for forming images (Baloglu & McCleary, 1999; Govers et al., 2007; Guthrie & Anderson, 2010; Rodriguez-Santos et al., 2013; Llodrà – Riera et al., 2015). The respondents however acknowledged that although they listen to those who are close to them, they are still influenced by the Media and the Internet. This implies that the organic images that may be portrayed by family and friends could be modified relatively quickly by induced influences.

Documentaries and Films were noted for their visual effects along with portraying a history and message associated with the destination. Several examples were given demonstrating the influence and the impact of these films, especially in relation to visitation and holiday choice. In following with Gunn's (1972) theory these information sources were positioned as having organic influences on the destination's image. The use of documentaries to communicate a message or image can arguably two fold. The information can be presented in an objective setting, transferring the content as an independent agent whose task is to inform. Documentaries can however also be used as a Public Relations tool where the objective is to present the information in a positive light, inducing the image to attract interest. Autonomous sources such as documentaries and in particular films (Shani et al., 2008; Croy, 2010; O'Connor et al., 2010) have been widely cited in the literature giving a tangible element to the construction of destination image.

The principal induced influences were cited as the Internet and the Media respectively. The Media is a medium that has been supported via the literature (Mercille, 2005; Stepchenkova & Eales, 2011) and was the initial response given by the respondents, providing an umbrella term for an array of visual representations, such as publicity campaigns, TV and magazines, assisting in the creation of induced images. The Media nevertheless, which would normally be associated with organic images, was referred to as being subjective and bias, with a belief that *The Media* only presented what it wished for us to see, denoting a more controlled and



induced image. The discussion did conclude however that reported information was important in providing information that we do not have access to, informing us of activities in other countries. This was highlighted in the work of Stepchenkova and Eales (2011) where the authors used articles from three influential U.K. newspapers (the Times, the Guardian and the Independent) to determine if the information had a positive, negative or neutral influence on the image of Russia. Categories were formed under; Culture, History, Economic Development, Social Issues, Internal Affairs, Foreign Affairs, Safety and Tourism respectively. Results showed that positive information regarding Russia's culture such as music, ballet and paintings did not have any significant bearing on the country's image. However, information relating to the economic development of Russia had a positive influence, as did information relating to tourism; packaged holidays, hotels and joint travel. The remaining safety, internal and foreign affairs categories did not have any significant influence on the arrivals to Russia. This was deemed rather difficult to explain due to the unstable Chechnya region and the terrorist attacks in Russia, also denoting a contradiction to Alvarez and Campo's (2014) results in Israel.

The majority of the Internet citations stated that they used Forums and Blogs to see the opinions of others, to have several itinerary ideas and know what to be aware of. It was also noted that the Internet provided the quickest form of researching and collecting information. This was also perceived by Llodrà – Riera et al., (2015) whose results confirmed the internet to be most useful information source in acquiring information about Mallorca. This was done using search engines, maps and via the official web pages of Destination Marketing Organisations (e.g. Destination Tourist Boards). An additional support to this finding is in the work of Camprubi et al., 2013 who discuss the importance of Web 2.0 information channels (blogs/forums/social network etc) and the role of tourists in tourist destination image formation. They conclude that the Word of Mouth information source has now become Word of Mouse with "anyone being an advisor or receiver of the recommendations published on line using Web 2.0" (p. 205). This action was discussed in the verbatim, noting that although the use of Forums was overall useful, it was also difficult to trust the information, due to the subjectivity and diversity of comments. This demonstrates nevertheless, the importance of this tool and its implication on how it is used by Destination Marketing Managers and applied to destination marketing.

## 4.3 Global Discussion of Collage Constructions

### 4.3.1 Themes and Sub-themes from Visual Collages

The main themes that derived from the content analysis were **Social** with 195 quotes, **Environmental** with 106 quotes **Political** with 16 quotes and **Economic** with 8 quotes respectively. The themes Social, Environmental and Economic have been cited in the literature as being connected to sustainable and responsible tourism. The Global Code of Ethics for Tourism also relate to these three themes in their advised listed conducts for the tourism industry (UNWTO, 1999). Political however is an emerging theme that has derived from these respective results, adding to existing literature.

The **Social theme's** principal sub-themes that came from the collages were **Wellbeing** (52 quotes), **Respect for others** (51 quotes), **Community** (39 quotes), **Discovery** (32 quotes) and **Culture** (21 quotes) respectively. The results from this category relate to market trends that have been identified via the research carried out by the World Tourism Organisation for the Student and Youth Travel Association 2011.

The **Environmental theme** principally identified, **Respect for the Environment** (45 quotes), **Discovering the Environment** (29 quotes), **Nature and the Environment** (19 quotes) and **Symbolism** (13 quotes) as sub-themes. The third theme was **Political** with sub-themes **Freedom** (11 quotes) and **Inequality** (5 quotes) respectively. The final theme was **Economic** with a **sub theme** related to **Industry** (8 quotes) as its principal economic ethical influence.

The following table (Table 5) presents the retrieved themes and principal sub-themes that emerged from the Collages and verbatim discussion.

**Table 5. Presentation of Themes and Sub – Themes from Collage Analysis**

Themes	Principal Sub-Themes	No of Quotes
<b>SOCIAL</b>		<b>195</b>
	Wellbeing	52
	Respect for Others	51
	Community	39
	Discovery	32
	Culture	21
<b>ENVIRONMENT</b>		<b>106</b>
	Respect for the Environment	44
	Discovering the Environment	24
	Nature and the Environment	19
	Symbolism	12
<b>POLITICAL</b>		<b>16</b>
	Freedom	11
	Equality	5
<b>ECONOMIC</b>		<b>8</b>
	Industry	8

*Source: Author*

The following is a global analysis and interpretation of the principal themes and sub-themes highlighted from the collage discussion of the 42 individual collages taken collectively from the 8 focus groups. The discussion will commence with the Social factors, highlighting the descriptions and the quotations from the individuals in different groups. The discussion will follow suit with the Environmental, Political and Economic respectively.

4.3.2 Social Dimensions of an Ethical Tourist Destination Image

(a) Wellbeing

From the number of quotations in the **Social theme**, the sub-theme **Well-being** was considered to be the most important with 52 quotes. The following diagram provides a snapshot of the link between the themes and emerged categories. The discussion hereafter will present the respondents interpretation of **Well-being and its categories** via the support of an array of image extractions taken from individual collages.

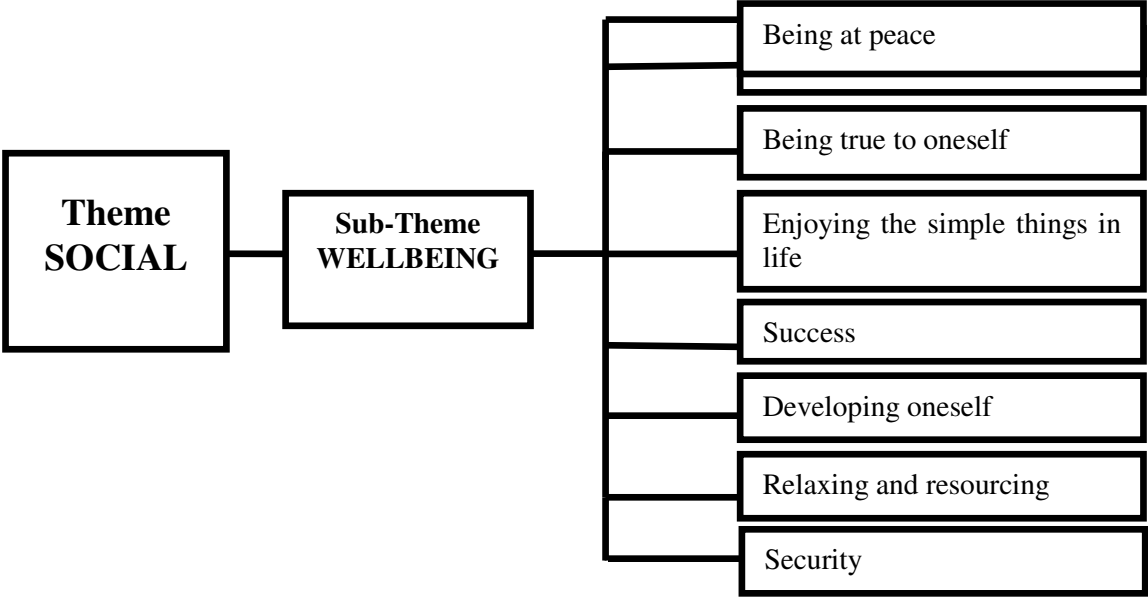


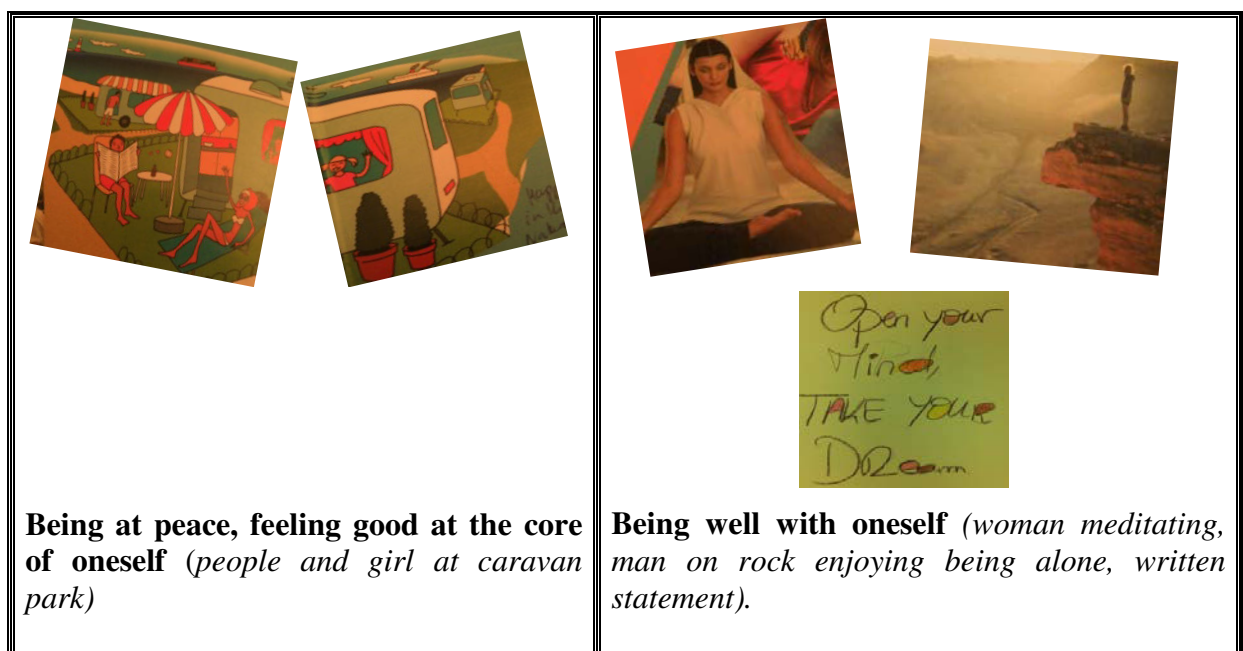
Fig. 10 Well-being and its principal categories

Source: Author

The first image is of families at a Caravan park, next to the sea, enjoying their holiday, (Fig.11). For this respondent ethics is being happy, respecting the surrounding environment. **They (people in the picture) seem happy, serene, and calm. They are at peace.** “*Pour moi aussi c'est être heureux, dans le respect de l'environnement où on est. Ils ont l'air heureux, tranquilles, calmes. Ils sont en paix*” (2nd yr. BUS).

This is supported by a similar image a happy little girl, who is in a caravan, with the sea and a ship in the background. For this respondent **she resembles someone who is well, happy in the nature and the sea, ethics is to respect the nature and to feel well.** “*La petite fille dans la caravane, elle est bien, elle est heureuse dans la nature et la mer. Il y a beaucoup de chevaux. Pour moi l'éthique c'est le respect de la nature et se sentir bien*” (2nd yr. BUS). From the description and interpretation from the respondents, this suggests that ethics is being well at the core of oneself.

**Figure 11. Examples of collage extracts demonstrating WELL-BEING via Being at Peace and Being Well with Oneself.**



**Ethics is primarily being well with oneself; one must have self-respect before respecting others.** This was demonstrated via an image of a woman meditating (Fig 11) which enables the respondent to interpret the wellbeing side of ethics and highlighting the importance of looking after oneself. “*La femme qui médite ça représente le fait que pour être éthique, il faut d'abord être bien avec soi-même, il faut d'abord se respecter soi-même avant de respecter les autres*” (2nd yr. BUS). Being well with oneself was also presented as being alone and profiting from the natural environment. “*Pour moi, cela peut être aussi des*

*moments passés en solitaire où l'on profite d'un environnement naturel*" (5th yr. SME). Finally, ethics was also represented as being free within yourself and to go for your dreams. This was demonstrated and explained by the respondent who wrote on his collage – in English, *"Open your mind, take your dream": J'ai écrit ça parce que tous nos rêves sont dans notre esprit*" (3rd yr. TRM).

The respondent explains that he wrote this as all our dreams are in within us. The quote denotes a feeling of freedom, hope and peace within oneself. There is a sense of confidence and all is well when we follow our hopes and inspirations.

The collages also communicated the **importance of being true to oneself and remaining authentic** whilst visiting other countries. Although it is important to respect a country's culture and norms, it is also as equally important to keep your own culture. This was demonstrated by a 3<sup>rd</sup> year Science respondent who presented an image of a young woman wearing a scarf in the name of her religion and an image of the American flag (being patriotic) and true to your beliefs, with rosary beads (Fig. 12).

*"La femme voilée c'est pour le respect des cultures, quand on va dans des pays Maghrébins il faut se couvrir mais tout en gardant sa propre culture, c'est ça que représentent les deux drapeaux et le chapelet"* (3rd yr. SCE).

**Figure 12. Examples of collage extracts demonstrating WELL-BEING via Being True to Oneself and Enjoying Simplicity.**

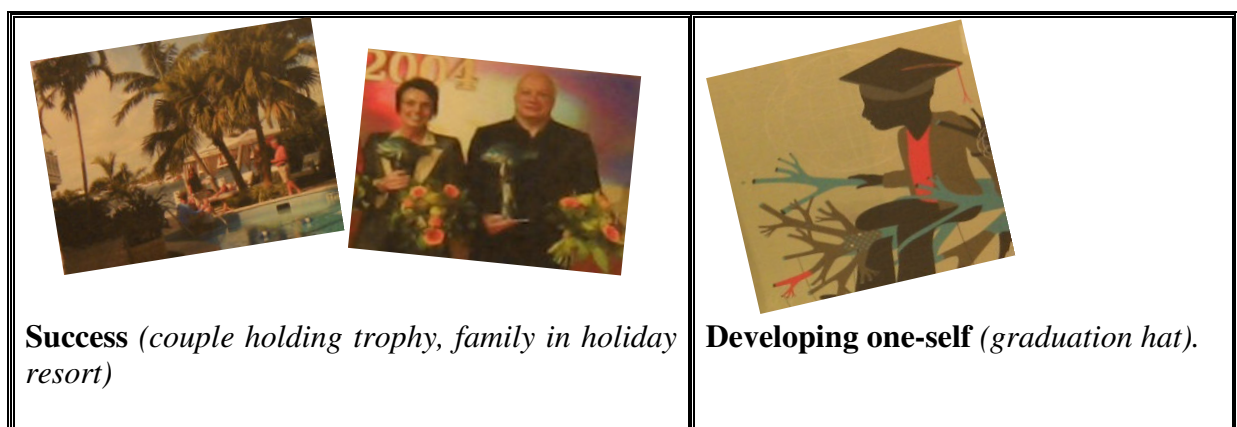


**Ethics is also about enjoying the simple things in life** that give us pleasure and make us feel well, like eating chocolate (Fig. 12). *"Ensuite, l'éthique passe aussi par profiter de plaisirs*

*simples comme la nourriture comme ici le chocolat” (5th yr. SME).* It is also about spending time and sharing a meal with friends around a table, “*mais aussi des moments passés à échanger avec différentes personnes autour d’un repas par exemple*” (5th yr. SME). For this respondent ethics does not need to be complicated. It about feeling well by simply enjoying, for most people, the everyday pleasure of eating food that makes you feel good and sharing that moment with friends.

Several respondents **connected ethics to being successful** (Fig. 13). This was communicated via an image of two people of people winning prizes and being successful. The respondent explains that she put this photograph first as she found these people to be happy as they had won a prize representing success. “*J’ai mis cette photo et c’est la toute première que j’ai mis parce que je trouvais que ces deux personnes ont l’air heureuses et ils ont aussi gagné un prix donc c’est aussi la réussite*”. Other images of a family holidaying in expensive looking resort and a comfortable home were also given as denoting success, “*donc là on voit une famille heureuse. Ils ont de l’argent*” (2nd yr. TRM).

**Figure 13. Examples of collage extracts demonstrating WELL-BEING via Success and Developing Oneself.**



**Developing oneself** (Fig. 13) was described using a metaphor of a young personage on a tree wearing a graduation cap. For this respondent ethical travelling is also exchanging at an intellectual level and having the ability to develop oneself, “*... lorsque l’on va sur place avoir un échange aussi au niveau intellectuel et donc pouvoir se développer soit même*” (5th yr. SME).

Finally, **Ethics is also connected to relaxing and resourcing oneself** (Fi.g 14); this is demonstrated through an image showing parasols with loungers by an empty swimming pool.



For this respondent this image gives a relaxing effect and states the importance of resourcing oneself, from time to time.

*“Ici, ce sont des pare-soleil avec une piscine et une vue avec des gratte-ciel derrière. Ca a un effet relaxant car de temps en temps, il est important de se relaxer, se ressourcer” (3rd yr. TRM).*

A 3<sup>rd</sup> year Tourism respondent placed an idyllic picture of someone ski-ing down a slope with the mountains and the sun setting in the background. The respondent explained that he adored ski-ing and that this image was really beautiful. It gave him the desire to take a deep breath of fresh air and be in the powdered snow with the person in the picture, denoting a feeling of being re-sourced and well within oneself.

*“C’est le ski. J’adore aller au ski. Cela a l’air vraiment beau. La destination a l’air plaisant. Ça me donne envie de prendre un grand bol d’air frais, d’être dans la poudreuse avec lui” (3rd yr. TRM).*

**Figure 14. Examples of collage extracts demonstrating WELL-BEING via Relaxing and Resourcing.**



A metaphor of sunflowers was used to express the wellbeing of being surrounded by nature, more particularly sunflowers, where a 3<sup>rd</sup> year Tourism respondent described a region in France that is known for its sunflower fields. He continues to explain that it makes him feel relaxed, close to nature and where he would like to be in such a field, running through the sunflowers.



*“Ce sont des tournesols, ils m’ont tout simplement fait penser au voyage. Je sais qu’en France on a une région avec des champs entiers de tournesols et dès que je vois un tournesol cela me fait repenser à cette région. C’est reposant. Ça représente la nature. J’aimerais bien être dans ce champ, courir dedans” (3rd yr. TRM).*

Other respondents made reference to the beach and the sun to demonstrate a moment of relaxation; this is communicated via a picture of coloured bungalows with straw roofs on white sands. *“This image represents someone who has been shipwrecked and has constructed some bungalows where there is sun.” “Là pour moi cette image représente un peu quelqu’un échoué sur une mer qui a construit quelques bungalows, d’où le soleil” (2nd yr. TRM).*

The final category of this sub-theme of Wellbeing is Security (Fig. 15). An array of metaphors was applied here to present ethics in the form of security and safety. The first image was from the film Avatar where the respondent explained that the local people defended and secured their natural resources from the enemy. This enemy was referred to our present day situation with regard to those companies that have profited from petrol; taking and industrialising a natural source. It was the sense of defending the natural resources that gave a meaning to ethics for this respondent.

*“Ça c’est une photo du film Avatar, donc en fait l’histoire des hommes qui vont envahir une planète inconnue qui était très naturelle et qui veulent la moderniser. C’est un peu comme le pétrole qu’il y a sur notre planète, ces personnes qui veulent l’industrialiser, donc ... ils sont là pour défendre leurs ressources et ça aussi je trouve que c’est éthique” (1st yr. BUS).*

**Figure 15. Examples of collage extracts demonstrating WELL-BEING via feeling Secure.**



Security was also demonstrated in the form of being economically stable, this was presented by using a credit card as a metaphor to represent money, “*alors si j’ai mis une carte bleue aussi, ça représente l’argent*” (1<sup>st</sup> year Business). This was seen as attracting more people as the destination would have a certain economic positioning and therefore be more ethical, “*ça attire les pays qui ont une situation économique qui est bonne, ça attire plus les gens et je pense qu’ils pensent que c’est une destination qui est plus éthique pour eux*” (1<sup>st</sup> yr. BUS). The respondent continued to explain that for her, the majority of people think this. An ethical destination is one that generates a sense of security compared to those countries that are less settled, “*Je pense que la plupart des personnes pensent ça. Par exemple, une destination où il y a eu la guerre et tout ça, ils seront moins attirés donc voilà*” (1<sup>st</sup> yr. BUS).

Batman was principally chosen as he defends values and saves people. He is a Super Hero. What is interesting here however for this respondent is that Batman, despite his Super Hero image, is a simple human, with no super powers, who manages to do “good”. The respondent emphasizes this further by explaining that we do not need super powers to be ethical, we only need to do what is right and correct. She concludes by stating that this would be a good promotional image for to have contact with people.

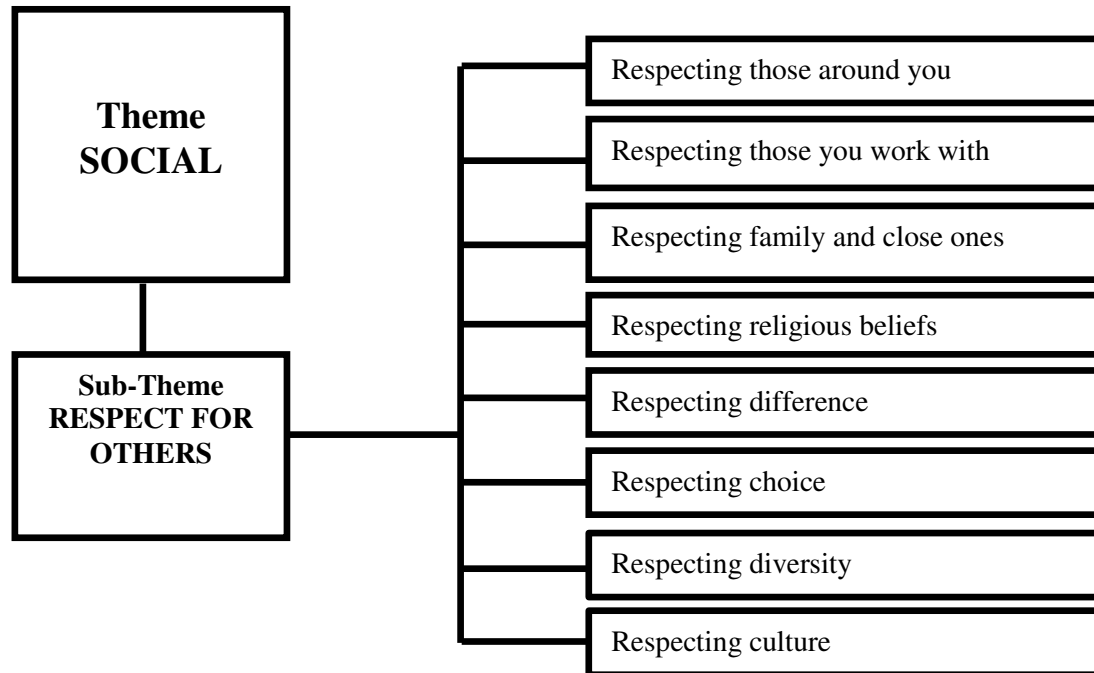
*“J’ai mis Batman car il défend des valeurs, c’est un sauveur, il représente bien l’éthique. C’est aussi se servir d’une image de super héros qui a des valeurs. Et pourtant Batman n’est qu’un homme donc c’est dans le sens où tout le monde peut faire le bien et ce qui est correct. Donc je trouve que c’est une bonne image promotionnelle pour une destination au contact des gens”* (3<sup>rd</sup> yr. SCE).

The final image of the military was chosen to present the people who fight to protect our lives

and have a sense of duty and sacrifice which is very ethical. *“J’ai mis l’image des militaires parce que pour moi ce sont des personnes qui se battent pour protéger notre vie, qui ont un sens du devoir et du sacrifice qui pour moi est vraiment très très éthique”*. The respondent also added by writing Emergency Numbers 18, 15 and 112 in colouring pencil to demonstrate the fire brigade and medical staff who put their lives forward so that ours may be saved giving a sense of protection and security. *“Et pareil c’est pour ça que j’ai mis les numéros des urgences : le 18, 15, le 112 et le signe des infirmières. Parce que les militaires, les pompiers, les infirmiers sont des personnes qui au mépris de leur vie vont sauver les nôtres et ça je trouve que c’est éthique”* (2nd yr. BUS).

***(b) Respect for Others***

The second sub-theme to derive from the **SOCIAL** elements of Ethics was **RESPECT FOR OTHERS, including Acceptance and Diversity** (51 quotes). Figure 16 lists the categories found in relation with the sub-theme Respect for Others.



***Fig 16. Respect for Others and its principal categories***

*Source: Author*

**Being discrete and considering those around you** (Fig. 17) was a category that emerged in this Social theme. One cartoon image shows of someone who is on public transport talking on their mobile, surrounded by discontented people. The following image is the same person with a plaster over his mouth with the surrounding people looking rather pleased. This indicates that someone put the plaster over the person's mouth with the accord and support of the others.

*“ ... ça j'ai mis parce que c'est un peu ce qu'il se passe tous les jours, c'est dans le métro et quand il y a des gens partout qui parlent à voix haute et qui ne respectent pas les autres en fait .... là c'est caché mais en fait il y a marqué qu'en mode silencieux c'est mieux, et tout le monde rigole” 2nd yr. TRM).*

**Figure 17. Examples of collage extracts demonstrating RESPECT FOR OTHERS via Respecting those around you and Respecting those that you work with.**



This was also supported by a 2nd year Business respondent who explains that public transport creates a social link with being respectful towards others and is therefore a part of ethics, *“Le tramway c'est aussi un moyen de collectiviser, ça crée un lien social. Le lien social fait qu'on respecte les autres donc c'est aussi une partie de l'éthique.”*

Another image represents a group of young people at the beach, drinking with a straw from a large bucket that resembles alcohol. This respondent demonstrates that this is not coherent with respectful behaviour in a public environment and that it is important to be conscientious of those around you. Especially when on holiday and of your behaviour as a tourist.

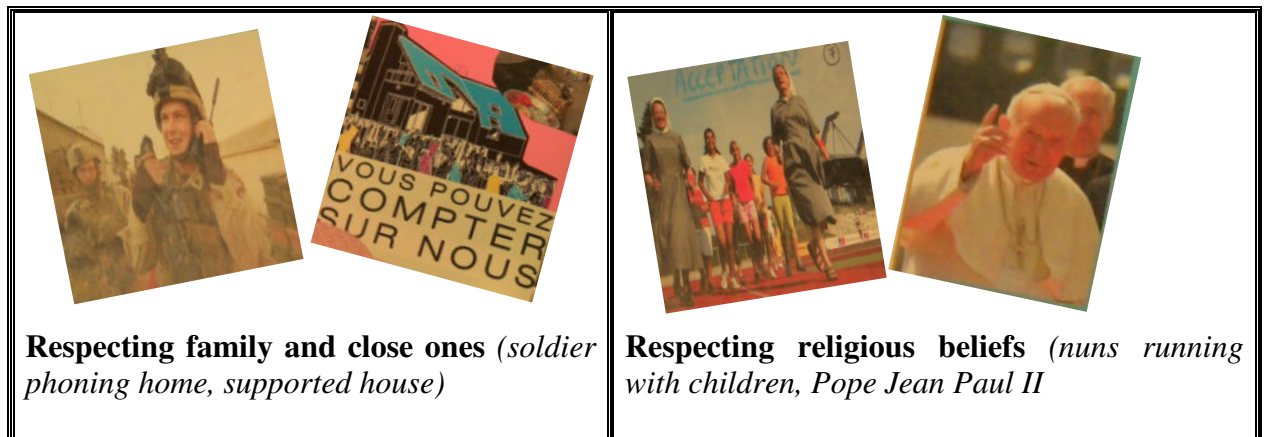
*“Le tourisme éthique, ce n'est pas faire la fête constamment sans se soucier des autres c'est prendre conscience de ce qu'il y a autour de nous” (5th yr. LOG).*

Other images represent the importance of **respecting those that you work with** (Fig. 17) along with the rules of our working environment, *“et pour moi, c’est aussi le partage et aussi le fait de travailler ensemble et de respecter les règles qu’il y a dans chaque domaine”* (5th yr. SME). An additional image demonstrates the President, Mr Hollande and his ex-partner Mme Royal shaking hands with the respondent citing that there needs to be respect between those who may even have a different vision or who have had differences between them. *“Respect entre les gens même ayant une vision différente ou ayant eu des différends entre eux”* (5th yr. SME).

The concluding examples that derived from this sub theme highlight the importance of **respecting family and those close to you** (Fig. 18). This is shown through an image of a soldier who is giving his news to his wife and children; this represents love and respect for this respondent and was put in contrast to charging his weapon. *“La photo du militaire je l’interprète comme s’il donnait des nouvelles à sa femme, à ses enfants, ça représente l’amour. C’est le respect, l’amour. Il pense à donner des nouvelles à sa femme plutôt que de toute de suite recharger son arme”* (2nd yr. BUS).

Support as well as respect for those close to you was shown via the image of a group of people lifting and carrying a house (Fig. 18). For this respondent ethics or being ethical is above all living together and having respect between each other. *“Plusieurs personnes aussi qui soutiennent une maison donc pour moi l’éthique c’est surtout le vivre ensemble et le respect entre les personnes et donc vraiment s’entraider”* (5th yr. SME).

**Figure 18. Examples of collage extracts demonstrating RESPECT FOR OTHERS via Respecting family and Religious Beliefs**



Respect for others was also demonstrated via the acceptance of others and the diversity that society brings. **The acceptance of religious beliefs** (Fig. 18) was cited several times via images of nuns running with children, with the quotation stating that ethics is the acceptance of religion and the possibility to mix. *“La dernière image, c’est deux religieuses courant avec des enfants, c’est l’acceptation religieuse, possibilité de se mélanger”* (1st yr. BUS). Pope Jean Paul II was also used to express religion and his ability to be open and accepting of not only christens, but all religions. For this respondent being ethical is about respecting others, being open and tender to everyone and not only ones friends.

*“Là il y a le pape je reviens sur la religion avec le pape Jean Paul II qui était pour moi quelqu’un de très très ouvert, et ce n’était pas forcément qu’avec les chrétiens c’était vraiment avec toutes les religions et pour moi être éthique c’est aussi être respectueux des autres, être ouvert et tendre sa main à tout le monde et non pas que à des amis”* (2nd yr. BUS).

**Accepting and being non discriminative towards others** (Fig. 19) on how they look derived from the collages. This was demonstrated via an image of a woman with bright red hair who, according to the respondent should be accepted for who she is, *“par exemple, la personne aux cheveux rouges doit être acceptée comme elle est, ce sont ses idées”* and the couple wearing masks who should not be discriminated against or be prejudiced due to difference, especially with reference to a country’s culture. *“La non-discrimination qui se fait beaucoup de nos jours. Mais il y a une masse de gens importants qui garde ses préjugés sur la culture du pays”* (5th yr. LOG).



**Figure 19. Examples of collage extracts demonstrating RESPECT FOR OTHERS via Respecting difference and choice**



Finally, and in contrast to religion, **the acceptance of homosexuality** (Fig. 19) was cited by several respondents. This was shown by a picture of a homosexual marriage in England where the respondent also believed that this demonstrated a form of equality, “*c’est le mariage homosexuel en Angleterre, pareil pour l’égalité, je pense que c’est une notion indispensable*” (2nd yr. BUS). The second image is of a black and white man kissing, demonstrating a link to diversity, the respondent states that whether we agree or disagree with homosexuality, this is a beautiful image of respect between two people of different colour. “*A la fois, on peut être d’accord ou pas d’accord, mais finalement c’est une belle image du respect entre deux personnes de couleur différente*” (5th yr. SME).

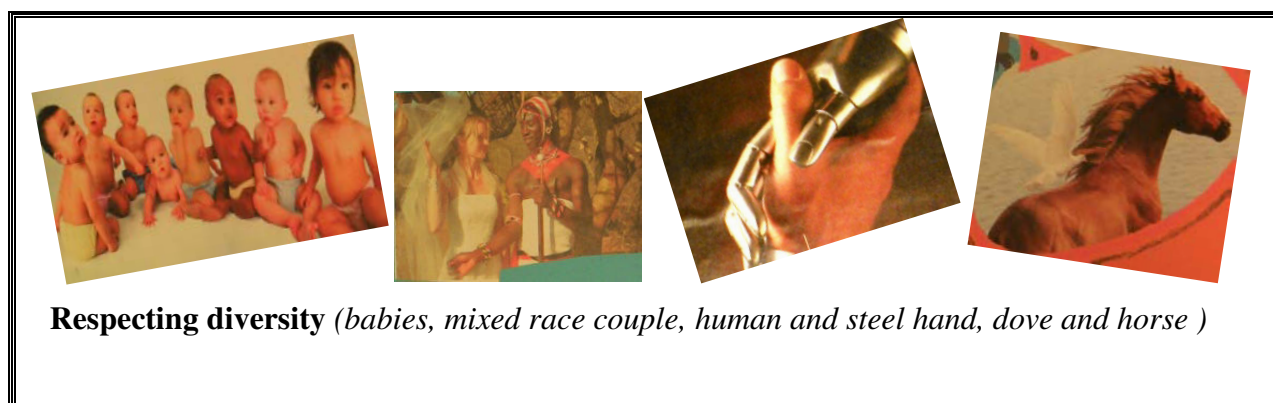
**Diversity or mixed** was discovered in several images from the collages. This was best represented by the images of a group of babies of different skin colour and race, given by a 2<sup>nd</sup> year Business respondent. For this respondent the image presented the respect of mixed race, where the babies are happy and secure, “*pour continuer dans la notion de respect et de mixité, j’ai pris cette photo où on voit tous les bébés de couleurs différentes. Ils sont tout contents, tout est propre*” (2nd yr. BUS).

**The respect for diversity** was continued by several images of mixed races together with quotations supporting the importance of diversity and acceptance in ethics. This was further supported by the image of a mixed race couple who respectively dressed in their traditional marriage costumes. For this respondent this image highlighted perfectly not only the acceptance of diversity but also the openness of free spirit and love, “*et la dernière image je trouve que ça représentait parfaitement la mixité et l’ouverture d’esprit. La belle blonde aux*



*yeux bleus qui se marie avec l'Africain typique, ce n'est pas courant. C'est un peu comme l'image de la fille blanche et de l'homme noir à gauche, c'est l'ouverture d'esprit, c'est l'amour avec son prochain" (2nd yr. BUS).*

**Figure 20. Examples of collage extracts demonstrating RESPECT FOR OTHERS via Respecting diversity**



The third image of a human hand and steel hand (*Fig. 20*) demonstrate for this respondent that ethics is not only accepting different points of view, but also sharing and exchanging. “*Là c’est deux mains qui se tiennent l’une est humaine et l’autre non donc là c’est aussi le partage avec des gens différents et avec peut-être des points de vue différents mais toujours sur l’échange*” (3rd yr. SCE). The remaining metaphor of a wild horse and dove almost riding on its back represents the respect for others in acceptance and diversity via moments of exchange and peace between two different animals, of different colour and race. “*Il y a aussi des moments d’échange et de paix représentés par deux animaux de couleurs différentes, de races différentes*” (5th yr. SME).

The final category in Respect for Others was **Respecting Cultures**. This was presented by an array of metaphors such as not mocking those who dress in carnival disguise and the importance of taking part at local events (Fig. 21), “*c’est aussi assister à des événements culturels, ne pas se moquer si on trouve ça ridicule, respecter les coutumes*” (3rd yr. SCE).

The responsibility of having a sense of openness and acceptability towards culture was explained by a 5<sup>th</sup> year PME respondent. This respondent used two images; a man wearing a tribal costume and the Queen of the United Kingdom (Fig. 21), to present how culture can be very different, each one of us has our own culture, and we need to be open and accept them all.

*“C’est aussi d’être ouvert sur le monde. Par exemple, là on peut voir une personne d’une tribu malienne ou encore le Buckingham Palace avec la reine. Donc chaque pays a sa culture et il faut que l’on soit ouvert à tous et que l’on soit ouvert à toutes ces cultures ”* (5th yr. SME).

**Fig 21. Examples of collage extracts demonstrating RESPECT FOR OTHERS via Respecting culture.**



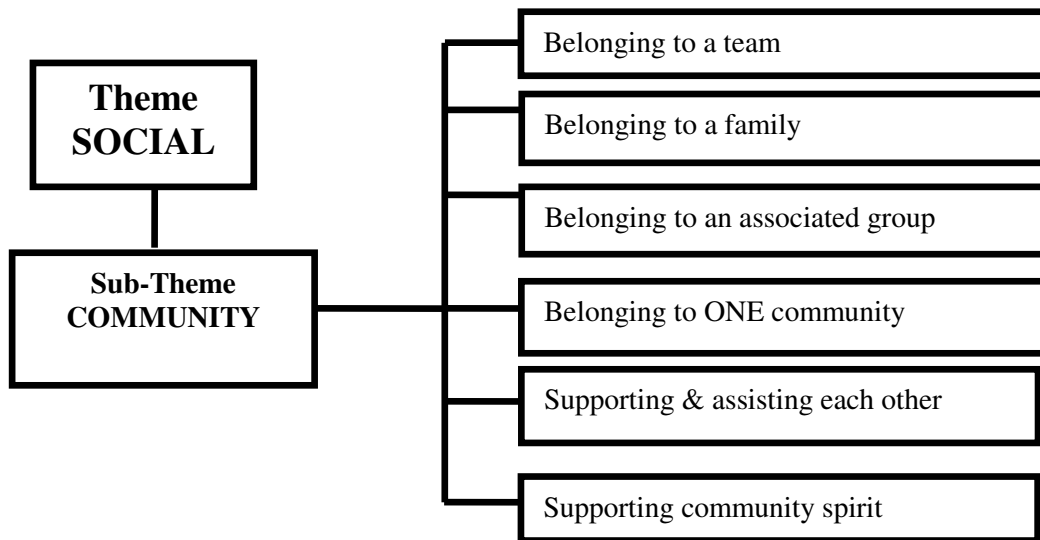
Respecting cultures also emerged when discussing those aspects of tradition that is sacred only for the culture of population and not for the tourists. This was presented with Mexicans in a using a small boat for transport, this is for the local population’s use only. For this respondent it denotes the real culture, showing that once again ethics is something that is true and authentic.

*“C’est le respect des cultures. Là je crois que c’est au Mexique et il expliquait dans la légende que c’est un voyage où ce ne sont que des mexicains qui le font quasiment, il n’y a quasiment pas de touristes. Donc c’est la vraie culture et ce n’est pas quelque chose qui a été construit pour les touristes”* (5th yr. SME).

In the final image, the respondent shared a picture of an Indian temple as it reminded him of his cousin who did a backpack tour of India. The respondent explains that the people were so passionate and respectful of their own history and religion that his cousin also fell in love with the culture, religion and the people. *“J’ai mis également un temple indien parce que mon cousin à fait le tour de l’Inde avec un sac à dos et il m’a expliqué à quel point les gens étaient passionnés par leur histoire religieuse et à quel point il a pu lui-même tomber amoureux de cette culture, de cette religion, de cette population. Et tout en restant chrétien, il a réellement compris la population”* (5th yr. SME). This respondent’s interpretation demonstrates the significance of having respect for one’s own culture so that others may show respect. Respect starts internally which hopefully carried through to others.

(c) *Community*

The final sub-theme to draw from the **SOCIAL** elements of Ethics was **Community** (39 quotes). The principal attribute that derived from the collages was **Feeling of Belonging**, such as being part of a team, family or represented group. The second attribute was **Support**, which was mainly represented via images of assistance.

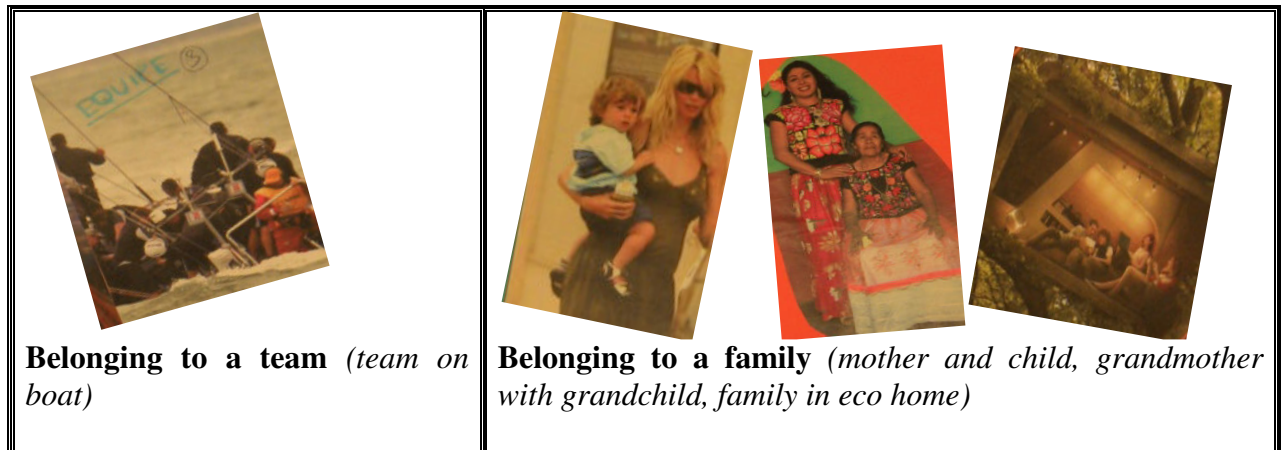


*Fig 22. Community and its principal Categories*

*Source: Author*

Figures 23, 24 and 25 respectively demonstrate the images chosen by the respondents to communicate their understanding of Ethics in the way of Community.

**Figure 23. Examples of collage extracts demonstrating COMMUNITY via Belonging to a team and Belonging to a family**



**Feeling of Belonging** was represented in several forms. **Being part of a team** (Fig. 23), bringing their forces together was quoted by a respondent from the 1st year Business group. This was presented as having values as well as community spirit. *“Ensuite côté éthique, c’est une équipe sur un bateau, pour l’esprit d’équipe, rassembler ses forces je trouve ça pas mal comme valeur”* (1st yr. BUS).

**Being part of a family** (Fig. 23) was presented in an array of images such as mother and child, *“après il y a les valeurs avec la famille et l’amour, une femme avec son enfant ”* (1st yr. BUS). A grand mother and grand daughter, *“la grand-mère avec sa petite fille, c’est des valeurs dans ces pays-là qui sont toujours là, les anciens sont là pour les jeunes et les jeunes pour les anciens”* (2nd yr. TRM) and a family living together adapting to their ECO environment, *“c’est le fait de vivre ensemble et de s’adapter à son environnement”* (5th yr. SME).

It was however **being part of an associated group** (Fig. 24) that had self-representation via a uniform, flag or a symbol that generated a sense of belonging to a larger entity that came from the collages. This was seen in the picture of a group of young boys in school uniform and a group of young Germans with their patriotic colours that also presented values for this respondent. *“Après, par rapport aux valeurs, qui sont celles que l’on nous a enseignées et celles aussi patriotiques. Par exemple, là c’est en Angleterre, ils ont les uniformes, ils*

*perpétuent les valeurs. Sur l'autre image, on voit qu'ils sont très patriotiques avec l'Allemagne” (1st yr. BUS).*

**Figure 24. Examples of collage extracts demonstrating COMMUNITY via Belonging to an associated group and Belonging to ONE Community.**



Another representation came from the image of a globe resting in a tree with different flags from countries all over the world as the trees roots (*Fig. 24*). This image is rather profound. The flags along with the globe indicate a **sense of belonging and of one community**. “*Alors moi j’ai mis cette image parce que j’aime bien ce qu’elle représente. Donc les drapeaux de tous les pays avec les racines de la terre*” (2nd yr. TRM).

Finally, the representation of not only a sense of belonging to a larger community, but also a sense of support via society itself (picture of people holding hands to create three bodies, (*Fig. 24*) were discussed. For this respondent it is being together in society; this is representative of being ethical. “*Etre ensemble, c’est l’aspect sociétal. Dans la société, être ensemble c’est cela être éthique*” (5th yr. SME).

This follows constructively into the next discussion of **Community and Support** (*Fig. 25*) where an image of assisting the elderly was given, with the quotation stating that we should also assist each other and not deprive those who are in need, “*ensuite par rapport aux valeurs, pouvoir s’entraider aussi, ne pas laisser quelqu’un dans le besoin*” (1st yr. BUS). The image (*Fig. 25*) given by a 5<sup>th</sup> year Logistics respondents plays with words in a slogan that states “*she may not know yet how to count, but she is already counting on us.*”



**Figure 25. Examples of collage extracts demonstrating COMMUNITY via Assisting and Supporting Community Spirit**

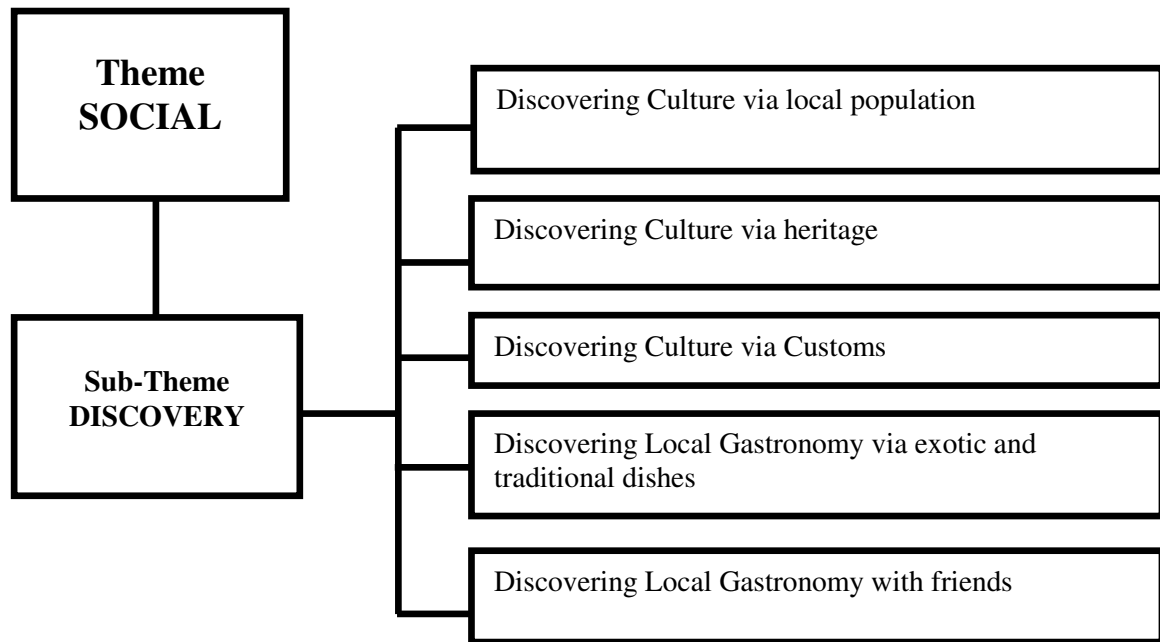


Ethics is also about community spirit, people being together and assisting each other “*esprit de communauté, les gens sont ensemble, ils s’entraident*” (5th yr. LOG). This is seen in the image of the group of young people together and the Macif slogan (Fig. 25) “*La Solidarité est une Force*” (5th yr. SME). The idea of a group of people together in solidarity was also voiced by a 5th year SME respondent who interpreted the image of a boat full of people (Fig. 25) as displaying a form of support, unification and sharing. This is a representation of an ethical journey; to be united and to share extraordinary moments.

*“Et une dernière image qui reflète notre histoire. En l’occurrence on voit un drapeau juif et le bateau est plein et cela pour moi fait aussi partie de notre culture de voir à quel point on est soudés et à quel point les gens peuvent partager. Et c’est cela que j’aime dans les voyages éthiques, c’est d’être réunis et de partager des moments extraordinaires”* (5th yr. SME).

**(d) Discovery**

The third sub-theme to draw from the **SOCIAL** elements of Ethics was **Discovery**; namely the **destination's culture** and the **local gastronomy** (32 quotes). The respondents also voiced that these would be their preferred activities when on holiday. Figure 26 displays the principal categories found in the sub-theme Discovery.



**Fig 26. Discovery and its principal Categories**

*Source: Author*



Figures 27 and 28 communicate the images provided by the sample when interpreting the discovery of a destination's culture and local gastronomy. From the Discovery of a destination's culture came meeting the local population, understanding customs and heritage. The respondents also shared the importance of discovering and trying local gastronomy, from the exotic to traditional, with the company of friends.

Several images demonstrated the importance of meeting the locals, understanding their ways and habits, which was presented via the image of a Mongolian dressed in traditional clothing. *“Donc là, c’est par rapport à la culture. Quand on est dans un pays il faut aller voir les locaux, comprendre leurs manières, leurs habitudes”* (3rd yr. SCE). This understanding was supported by a 2<sup>nd</sup> year Tourism respondent who gave images of people of different nationalities in the natural habitat. She has written *“Rencontre des locaux”* *“Meeting the Locals”* and *“Environnement”* highlighting the importance of respecting the locals' country and their land. *“Et là ce sont des personnes de nationalités différentes et j’ai mis “rencontre des locaux” car c’est important aussi lorsque l’on voyage de rencontrer les locaux, savoir comment ils vivent. Et aussi “environnement” pour le respect de leur pays et de leurs terres”* (2nd yr. TRM).

These images denote that discovering local culture is not simply about visiting tourist attractions, but doing one's best to integrate when visiting a destination.

**Figure 27. Examples of collage extracts demonstrating DISCOVERING Culture via Integration and Heritage**

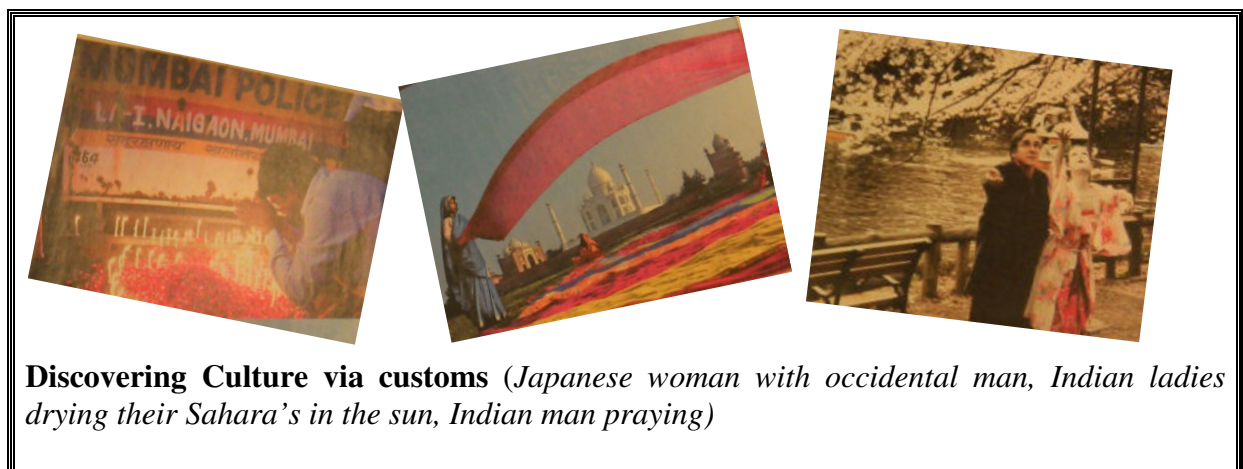


**The destination's heritage** was also highlighted as an important factor in discovering local culture. This was demonstrated through the image of an advertisement for the Olympic Games in Greece, with the Acropolis behind the Mascots.

*“Le tourisme c’est aussi les J.O en Grèce, c’est bien car ça permet d’assister à un événement et cela pousse au voyage et donc à découvrir la culture d’un pays, surtout dans ce pays très riche en patrimoine” (3rd yr. SCE).*

The respondent explains that the Olympic Games in Greece was also tourism which enabled people to travel and discovery a country’s culture, especially one that is very rich in heritage. The Japanese architecture represents the cultural learning of others via heritage bringing a discovery of others, *“l’apprentissage de la culture des autres, la découverte des autres ...”* (2nd yr. TRM).

**Figure 28. Examples of collage extracts demonstrating DISCOVERING Culture via Customs**



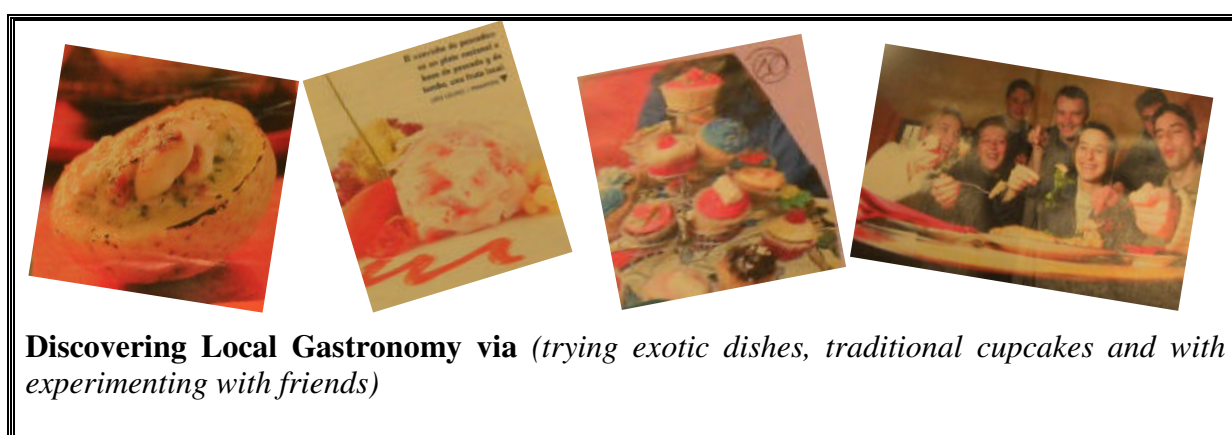
Other images (Fig. 28) such as a gentleman praying over petals and candles, a woman drying her Sahara's in the sun with the Taj Mahal in the background and an occidental person learning a Japanese dance, demonstrate the importance of preserving heritage by respecting the **destination's customs**. *“Et puis de respecter l’histoire d’un pays et d’être capable de préserver le patrimoine d’un pays, à la fois le préserver et le découvrir un peu plus”* (5th yr. SME).

Discovery was represented via the **destination's symbols** such as the Eiffel Tour and The Louvre. These are the symbols of France that present the country's history and its richness. The respondent explains the importance of visiting the country's heritage so that one may see how it has evolved.

*“Ensuite les monuments c’est voir un peu ce qu’ils peuvent proposer. La Tour Eiffel, c’est le symbole de la France, tout comme le Louvre, etc. Aller dans un pays c’est aussi voir les musées donc justement découvrir le pays en lui-même, la culture du pays. En fait, lorsqu’un pays est ouvert, on peut voir un peu la richesse qu’il possède, son histoire. C’est intéressant de voir comment le pays a évolué” (3rd yr. SCE).*

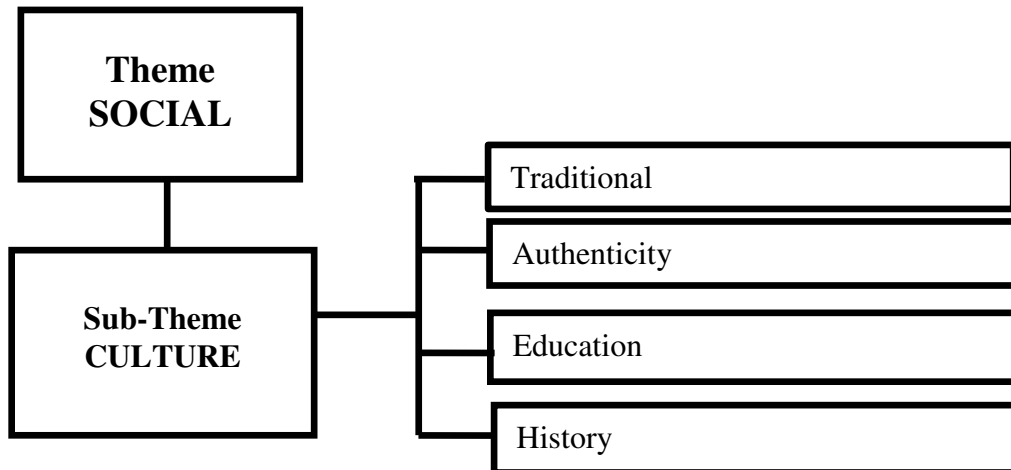
**Discovering Local Gastronomy** generated many images from **exotic looking dishes** to **cupcakes** and **enjoying local cuisine with friends** (Fig. 29). Citations referred to the importance of tasting the local specialties when going to a new country, “*je l’ai mise parce que lorsque l’on va dans de nouveaux pays il faut goûter un petit peu les spécialités locales*” (3rd yr. SCE) and discovering and understanding how people eat and live in different destinations. “*La gastronomie parce que lorsque l’on va dans un pays et que l’on goûte les spécialités de chaque pays, c’est une découverte aussi. C’est important aussi de savoir comment ils mangent et comment ils vivent*” (3rd yr. TRM).

**Figure 29. Examples of collage extracts demonstrating DISCOVERING Local Gastronomy via exotic dishes, cupcakes and with friends**



(e) *Culture*

Culture has been cited previously in the discussion with reference to respect and discovery. The respondents however also made reference to ethics being all that is cultural and gave examples of what they considered to be the traditional and authentic elements of culture.

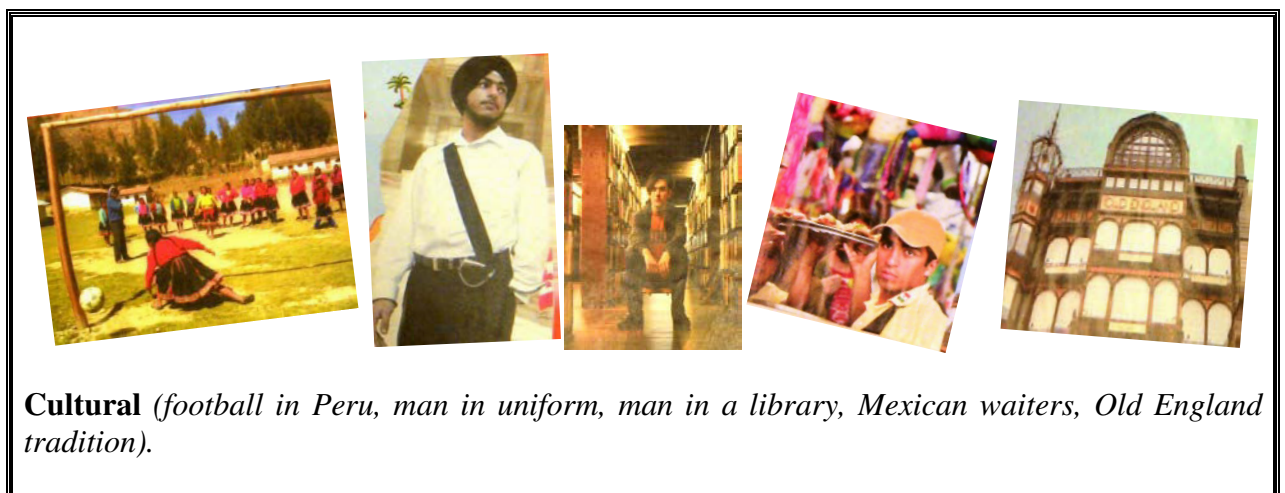


**Fig 30.** *Culture and its principal Categories*

*Source: Author*

This was presented by the image of the all-girl football team playing bare foot and in traditional school uniform. For this 2<sup>nd</sup> year Tourism respondent this image is ethical because it's natural and that the girls represent a sense of tradition with their uniform, "*Là c'est ... donc c'est au Pérou, c'est éthique parce que c'est naturel, ils jouent au foot en tenue*" (2nd yr. TRM)

**Figure 31.** Examples of collage extracts demonstrating CULTURE via tradition, authenticity, education and history.



The second image of the gentleman in uniform wearing his turban represents a sense of personal and local expression along with tradition and authenticity.

*“C’était pour montrer le côté religieux et culture locale. Une certaine tradition dans l’habillement et une certaine authenticité” (3rd yr. TRM).*

The next image of the young man in the library represents knowledge and culture. *“Ensuite le garçon il est assis dans une grande bibliothèque, ça représente le savoir, la culture” (2nd yr. BUS).* The respondent explains that an Ethical man is also a cultivated man and that culture plays a very important role in self-growth. *“Un homme éthique, c’est un homme cultivé aussi. La culture joue un rôle très important dans la construction de nous-mêmes.”*

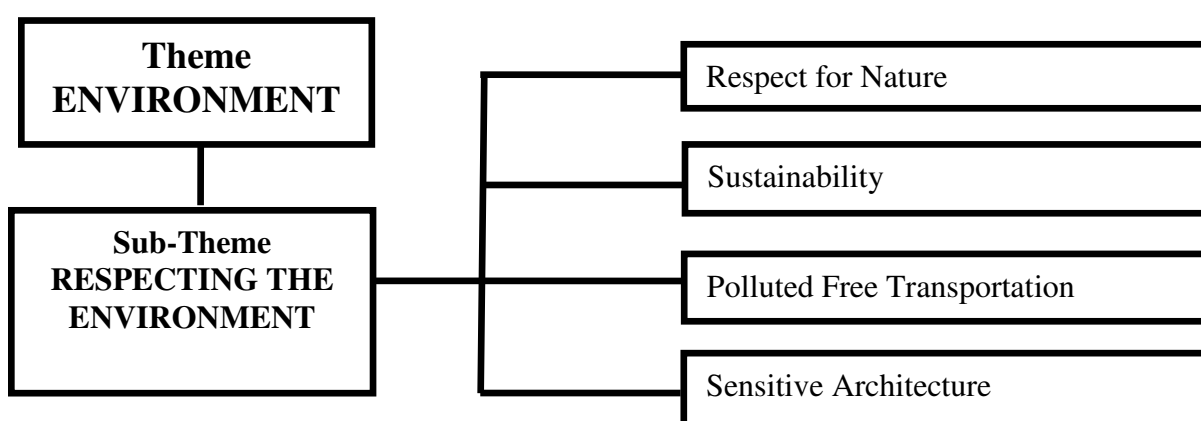
Finally, images of Mexicans serving food surrounded by Mexican colours and the traditional building with “old England” were provided by a 5<sup>th</sup> year HR student who saw tradition and history in ethics. *“Les deux images du bas sont les traditions ou l’histoire de certain pays, à gauche le Mexique haut en couleur, à droite une image d’un magasin, Old England qui représente la tradition et la culture à l’anglaise, l’histoire qu’il ne faut pas oublier” (5th yr. HR).*

The respondent chose these images to demonstrate the importance of history and its connection to tradition. Ethics is all of these things; it’s local, it’s personal; it’s our history which is connected directly to our tradition. Ethics is ‘something’ that gives us grounding and a past. This provides a sense of security and stability making ethics “something” that we can rely on and that we can believe in. It’s authentic, it’s real, it’s true, and it’s safe.

### 4.3.3 Environmental Dimensions of an Ethical Tourist Destination Image

#### (a) *Respect for the Environment*

The environmental dimension was the next theme that generated the most amount of information from the collages. The principal sub themes that derived from the results were **Respecting the Environment** with 45 quotes, **Discovering the Environment** with 29 quotes, **Nature and the Environment** with 19 quotes and **Symbolism** 13 quotes respectively. Figure 32 presents the principal categories found under the first sub theme; Respecting the Environment.

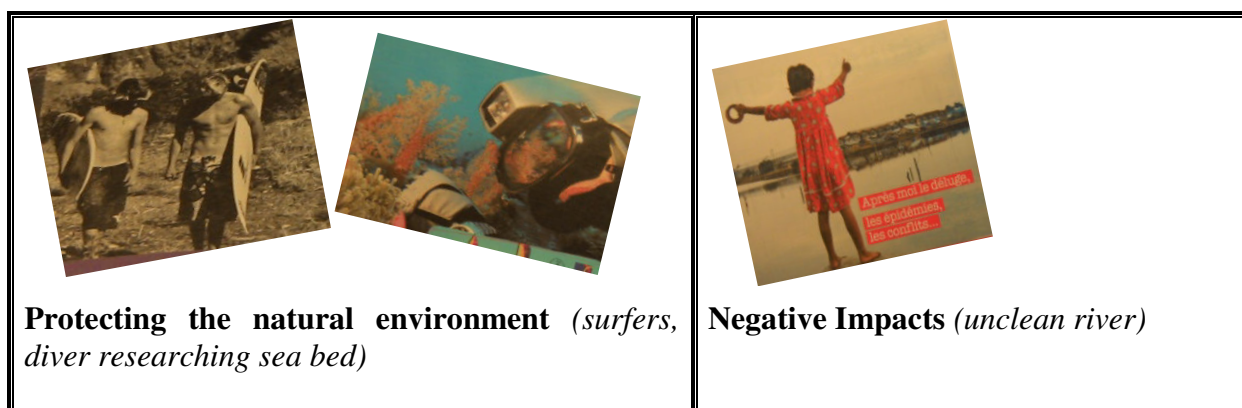


*Fig 32. Respecting the Environment and its principal Categories*      *Source: Author*



The sub theme **respecting the Environment** generated three separate findings; **respect for nature, sustainability, pollution free transportation** and **sensitive Architecture**. The findings supported the influence of people and their responsibility towards respecting and **protecting the natural environment**. This was demonstrated by a picture of two surfers (Fig. 33) given by a 5th year SME respondent who explained that it was indeed the surfers who evoke the respect for the environment. They are attached to it and will not let people touch it. *“Il y a également des photos de paysages avec par exemple les surfeurs qui évoquent le respect de l’environnement. Ils sont très attachés à leur environnement et ils ne veulent pas que l’on n’y touche”* (5th yr. SME). Images of divers researching and respecting the fragility of the sea bed and coral was also given as an interpretation of being responsible to nature, *“le plongeur qui regarde pour se renseigner. Il ne pollue pas non plus car apparemment il n’est pas en train de prélever ou de casser du corail”* (1st yr. BUS).

**Figure 33. Examples of collage extracts demonstrating RESPECT FOR THE ENVIRONMENT via Protecting the natural environment and Negative impacts.**



This understanding of the **environmental impact** was shared by several other respondents who voiced the need to respect the local environment, especially when on holiday. It is the locals who live there daily and who pay daily. *“Il faut respecter l’environnement dans lequel les gens vivent en partant en voyage parce qu’eux y vivent tous les jours et c’est ce qu’ils côtoient tous les jours”* (5th yr. SME).

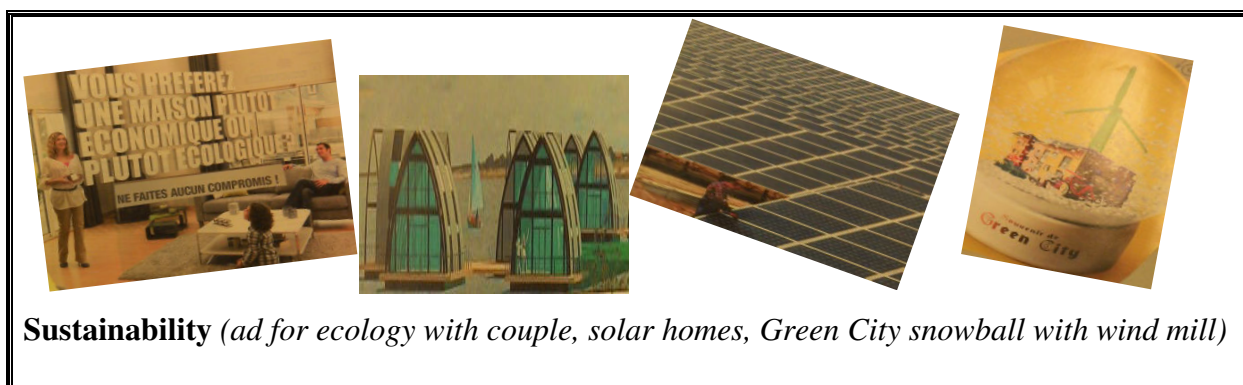
The image of a young girl beside a polluted river in India (Fig. 33) is presented as our negative impact on the environment. The respondent states that *“we can see all the impact, our impact and asks why she must wash in a river that is so dirty, is this because of us, because of our impact?”* *“On voit tout l’impact, notre impact, avec le changement des*

*habitudes. On peut se demander pourquoi elle devrait se laver dans un fleuve qui est sale, est-ce que ça ne serait pas à cause de nous?” (5th yr. HR).*

These latter findings and interpretations given by the respondents show the depth to respecting nature and the environmental impacts that may come from the lack of being responsible.

**Being sustainable** was communicated via pictures of ecological homes, windmills and solar panels (Fig. 34). The presentation of the ecological home was twofold; one to demonstrate the sustainable aspect of being ecological, the second was to explain that there is in fact no compromise when choosing ecology, when choosing to be sustainable. *“Donc là, l’éthique chez soi, on peut avoir en effet un domicile qui soit écologique, quelque chose de sympathique et qui en même temps ne soit pas un compromis que l’on a fait, donc on n’a pas choisi l’écologique plutôt que le confort” (5th yr. PME).*

**Figure 34. Examples of collage extracts demonstrating RESPECT FOR THE ENVIRONMENT via Sustainability**

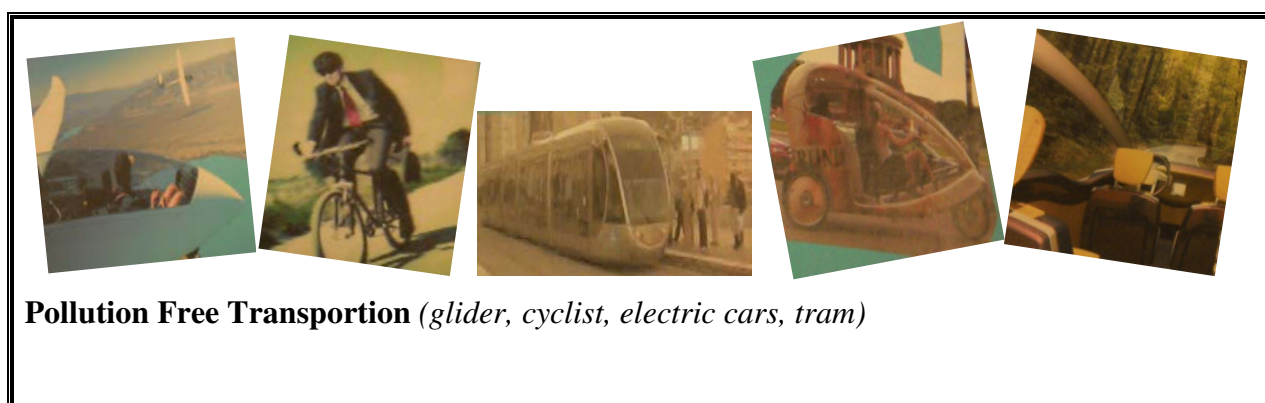


The solar panels explain recyclable energy, *“c’est les énergies renouvelables comme par exemple les panneaux solaires” (3rd yr. SCE)* and self sufficient energy, *“les maisons à côté ont des panneaux solaires, elles sont auto-suffisantes en énergie” (1st yr. BUS).* The wind mill image not only represents sustainable energy, but also the environmentally friendly activities the respondent would expect at the destination, *“on a une éolienne donc toujours pareil, le respect de l’environnement, l’éolienne que je veux promouvoir, mais plutôt le côté si j’y vais, autant que je fasse quelque chose de bien sur place” (5th yr. SME).*



**Pollution Free Transportation** resulted in the Respect for Environment Theme. All images represented forms of transportation from planes, notably gliders, cyclists to electric cars and trams. The gliders are interpreted as being respectful to the environment as they are ecological, they do not run on fuel nor do they have emission or discharge, *“Là, ce serait plus par rapport au respect de l’environnement. Ce sont des avions et plus particulièrement des planeurs donc ils sont écologiques car il n’y a pas de carburant, il n’y a pas d’émission ni de rejets”* (5th yr. SME).

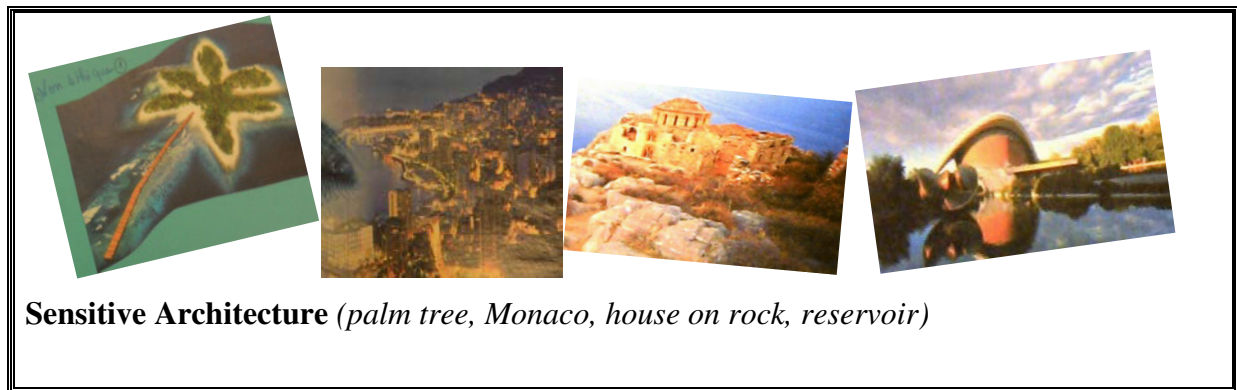
**Figure 35. Examples of collage extracts demonstrating RESPECT FOR THE ENVIRONMENT via Pollution Free Transport.**



An image of a cyclist and the tram (Fig. 35) is given as a form of transport to travel to work, *“le respect de l’environnement. Lui il utilise le vélo pour aller au travail ou le tramway”* (2nd yr. BUS). These images are supported by a respondent from the 3rd year Science group who states that it’s better to take the train or travel by bike as it’s more respectful to the nature, *“ensuite c’est prendre le train ou circuler à vélo, c’est plus respectueux de la nature.”* Respondent from the 5th year Logistics group has chosen a picture that resembles the inside of a car; the car is empty but is going down a country road with forest trees at either side. The windows are large and spacious. For this respondent all is green and clean. This image resembles an electric car which, for the respondent, is being respectful towards the environment. The large windscreen portrays a sense of freedom and openness when respecting the environment. *“Tout est vert, propre. C’est une voiture électrique qui respecte l’environnement. De plus, elle est très ouverte sur ce qui l’entoure. Il y a de grands pare-brise”* (5th yr. LOG).

The final category found in Respect for the Environment was **sensitive architecture**; namely the importance and responsibility of integrating new buildings with the environment. This was presented two fold; one highlighting those images that the respondents considered non respectful and those that were considered responsible towards the environment.

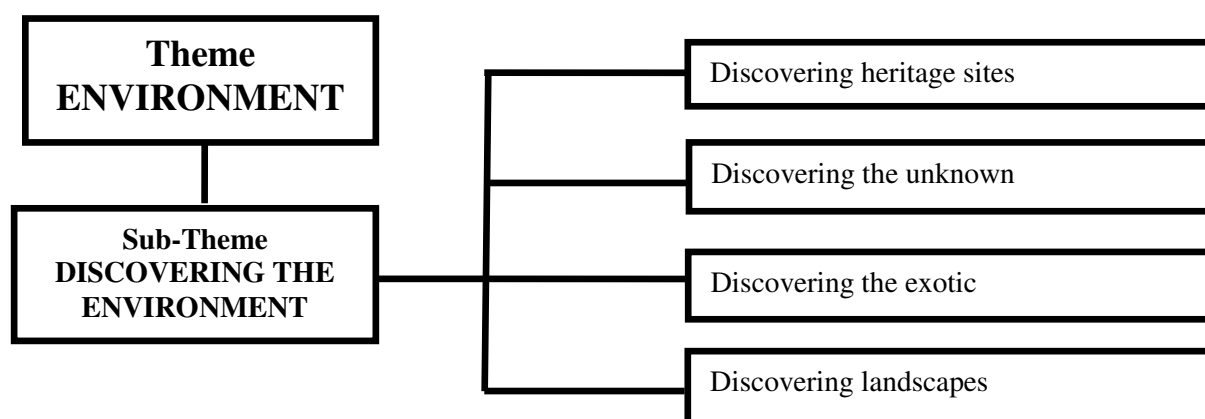
**Figure 36. Examples of collage extracts demonstrating RESPECT FOR THE ENVIRONMENT via Sensitive Architecture**



Authenticity; being true is a characteristic that emerged in the Social theme of Ethics. This was also found with regard to being architecturally sensitive to the existing environment (*Fig. 36*). An image of a palm tree in the ocean was considered to be non-ethical and artificial as it was manmade, denoting a lack of authenticity and respect to the environment. *“Alors déjà pour la non éthique, c'est une île qui représente un palmier avec une passerelle. On voit que c'est artificiel, que ça a été construit par l'homme, c'est une modification donc ce n'est pas éthique”* (1st yr. BUS). Monaco was also considered to be non-ethical as destination. This was primarily due to all things being artificial, including the architecture. *“Et pour le côté non éthique, c'est Monaco, parce que tout est artificiel là-bas”* (1st yr. BUS). The opposite perspective was shown via the image of a villa built on a rock. For the respondent nothing had been modified, the villa had been constructed with respect for the surrounding environment, leaving an image of authenticity. *“A l' opposé, on peut voir une maison construite sur un rocher où rien n'a été modifié, ça a été fait avec des rochers du coin”* (1st yr. BUS). Another example had been given of a rather modern architectural building that although may arguably be very different to its environmental surroundings; it was sensitive to those surroundings and had integrated into the landscape. *“Ici c'est pour la beauté que peut représenter une destination notamment au niveau architectural. Ici, je vois du sens éthique dans le fait que ce soit très architectural mais que cela ne jure pas avec l'environnement. Elle est différente mais elle s'intègre dans le paysage”* (3rd yr. SCE).

*(b) Discovering the Environment*

The second sub-theme that was drawn from the **ENVIRONMENT** theme was **Discovering the Environment**. Figure 37 lists the principal categories found in the collage images and verbatim.



*Fig 37. Discovering the Environment and its principal Categories*

*Source: Author*

Several of the collages presented a mixture of pictures of the local population demonstrating their culture along with images of **physical heritage sites** (Fig. 38). This was supported by a 2<sup>nd</sup> year Tourism respondent who explained that Ethics (at a destination) was the presence of the local population with evidence of its historical and cultural sites. *“Là après ça représente vraiment la population locale avec des environnements historiques et culturels. Et pour moi ça c’est éthique”*. Other collage examples and citations gave pictures of well-known heritage monuments such as the Brandenburg Gate in Berlin, *“c’est Berlin et je voudrais bien aller à Berlin”* (3<sup>rd</sup> yr. TRM) and Stonehenge which the respondent referred to as being old and traditional *“c’est ancien, typique”* (2<sup>nd</sup> yr. TRM).

**Figure 38. Examples of collage extracts demonstrating DISCOVERING THE ENVIRONMENT via Heritage sites and the Unknown.**



**Discovering the Unknown** (Fig. 38) was presented as wishing to visit and discover the world. This was communicated via an aerial picture of the earth, where the respondent explains that this represents a little of all the places where we can go in the world, *“Ca c’est une photo un peu globale du monde, cela représente un peu tous les endroits où l’on peut aller.”* (3<sup>rd</sup> yr. TRM). Being free in the open seas and travelling where we wish to be was supported by the image of a man steering a boat on top of a globe of the world. He is discovering “his” world. The final image is one of a young man travelling with his backpack representing not only discovery, but a way to travel, *“le guide du retour représente une façon de voyager”* (5<sup>th</sup> yr. HR). The slogan *“Vous êtes sur le bon chemin,”* “you are on the right track” suggests a sense of security and freedom in his discovery to the unknown.

**Discovering the Exotic** (Fig. 39) was a category that derived from the images and citations that discussed visiting countries or destinations where they could see animals in the natural inhabitant instead of being part of Zoo. *“Là, c’est un éléphant. Un des pays où j’aimerais voyager, c’est l’Afrique du Sud avec tous ses safaris et des choses que l’on ne voit pas ici à*

*part au zoo*” (3rd yr. TRM). This respondent has put the image of an elephant to demonstrate for her Ethics is about discovering through travelling. She has only seen Safari animals in a zoo and South Africa is a country that she would like to discover and see the animals for real. A picture of a large frog was given as a metaphor for travelling and discovering the Tropical Islands; this denotes a far away, exotic place to discover for this respondent. *“J’ai mis une grenouille parce que j’aimerais vraiment aller sur une île et je pense qu’il y a des grenouilles. Cela me fait penser aux tropiques”* (3rd yr. TRM). Finally a picture of a Hawaiian woman in traditional costume represents to discover adventure and exotic places that one would not have the habit of seeing every day. *“C’est partir à l’aventure. C’est découvrir des endroits exotiques, que je n’aurais pas l’habitude de voir tous les jours”* (5th yr. LOG).

**Figure 39. Examples of collage extracts demonstrating DISCOVERING THE ENVIRONMENT via Exotic and Landscapes.**

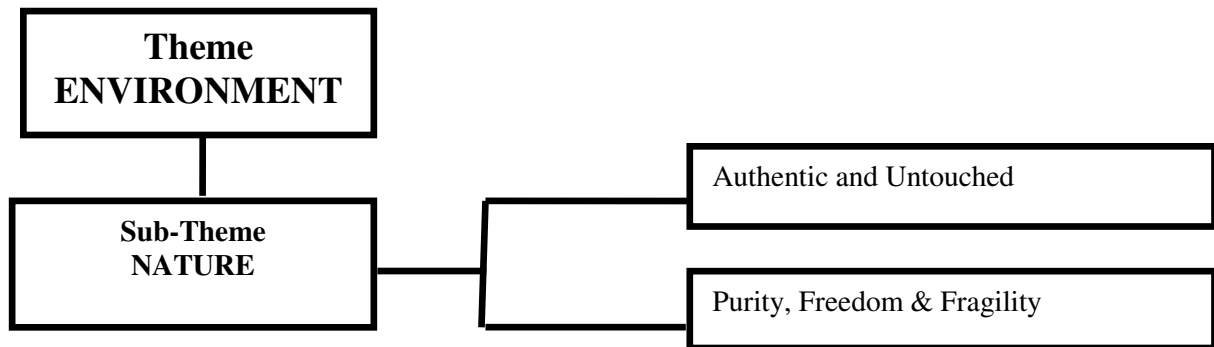


The Big Wheel (Fig. 39) which demonstrates **discovering landscapes** and looking for something, is for this respondent, very interesting when we are high above, we can see lots of things. *“La grande roue, parce que c’est... j’aime bien c’est intéressant quand on est en haut on peut voir plein de choses”*(2nd yr. TRM). The second image is of South Africa, where the landscape is hidden because of the clouds. The picture is an aerial view of the mountains, the clouds and the town. The respondent explains it’s like we are floating and flying, giving the impression that we are very small in this large world.

*“C’est aussi une image d’Afrique du Sud, où il y a des paysages à perte de vue. On peut voir la montagne, les nuages, la ville, comme si on était en train de survoler, de voler. Et donc toujours cette impression d’être tout petit face au monde”* (3rd yr. TRM).

(c) *The Environment and Nature*

The third sub-theme was the Environment and Nature. Figure 40 presents the main categories that derived from the results.



**Fig 40.** *Nature with its principal Categories*

*Source: Author*

Most of the discussion referred to **Nature being authentic untouched and natural**. Several citations also linked Nature to **purity, freedom and fragility**. Figure 41 displays the collage extracts discussed by the respondents as being representative of Nature and/or Natural.

**Figure 41.** **Examples of collage extracts demonstrating the NATURE via authentic, untouched and natural.**



The **authentic, untouched and natural** images came in a range of metaphors such as pictures of the sea with a starfish and seagull, mountain covered in snow, a lake and wild flowers (*Fig. 41*). The sea image is supported by the following citation where the respondent (5th yr. LOG) explains that ethical tourism is above all nature and authentic places, nature being the most important, “... *pour moi le tourisme éthique c’est surtout la nature, les lieux authentiques. Pour moi, la nature c’est le plus important*”. The two most significant colours in nature are bleue and green, these represent the environment; the sky, the sea and nature,



*“Deux couleurs importantes: le bleu et le vert qui représentent l’environnement ; le ciel, la mer, la nature” (5th yr. LOG).*

Nature is also represented by open space, clear and bright with the sun, feeling of fresh and pure; this is communicated by the mountain snow scene, *“là c’est le grand air, c’est l’espace, c’est la neige” (3rd yr. TRM).* Finally Nature is represented by those images that are untouched. This is shown via the lake which for the respondent means that nothing has been modified, all is authentic and natural, *“Par rapport à la nature, là on voit que rien n’a été modifié, tout est authentique, naturel. Donc ça pour moi c’est éthique (1st yr. BUS).* It is also shown by the image of the wild flowers, where the nature is still untouched without any true real impact by man, *“L’espace. Une nature encore vierge sans véritable impact de l’homme” (5th yr. LOG).*

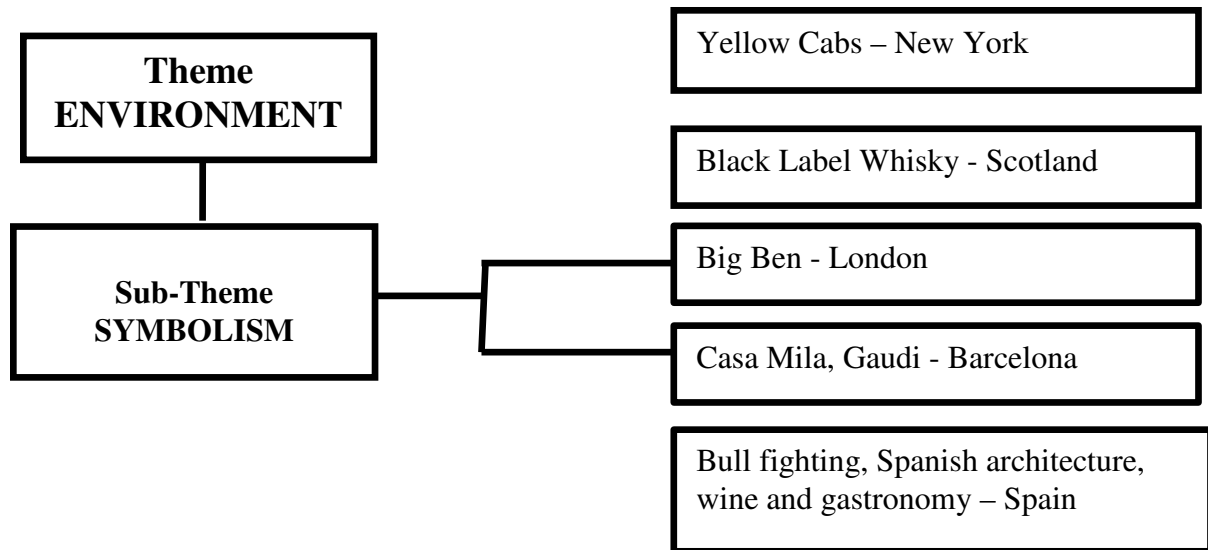
**Figure 42. Examples of collage extracts demonstrating the NATURE via purity, freedom and fragility.**



Citations also referred to being in agreement with **Nature and our fragile relationship**; this is presented by the image of a wood fairy who needs the nature (the forest) to survive; *“celle-ci, pour l’accord avec la nature, au point d’être limite une fée des bois” (2nd yr. BUS).* Others to the **purity and freedom of Nature**, this was communicated via the birds perched on swings, *“... des oiseaux qui symbolisent la pureté, nature, la liberté” (5th yr. HR).*

#### (d) Symbolism

The final sub-theme under Environment is Symbolism. Respondents provided images of infamous sites along with country product symbols to connect the characteristic of authenticity with ethics. A list of these symbols can be seen in Figure 43 with the image examples being presented in Figure 44.



**Fig 43. SYMBOLISM with its principal Categories**

*Source: Author*

The **Yellow Cabs** are one of the distinctive symbols of New York, for this respondent this is the true, authentic image of New York. It's the image that he has had since he was small along with the high skyscrapers. *"Celle-là je l'ai mise car c'est vraiment authentique, les taxis jaunes de New-York qui sont l'image que l'on a depuis tout petit. Pour nous, New-York c'est vraiment les taxis jaunes et les buildings. C'est une image vraie de New-York"* (3rd yr. TRM). The Black Label, **Johnny Walker Whisky** is a symbolism of Scotland. Whisky comes from Scotland and is therefore authentic; the respondent explains that Whisky is to Scotland that Wine is to France.

*"Moi en photo de couverture j'ai mis une bouteille de whisky. Pourquoi j'ai mis cette bouteille de whisky? Et bien parce que c'est du Jimmy Walker et c'est donc un whisky écossais et donc c'est un whisky authentique si je puis dire. Le whisky est à l'écosse, ce que le vin est à la France"* (3rd yr. TRM).



**Figure 44. Examples of collage extracts demonstrating SYMBOLISM via yellow cabs, whisky, Big Ben, Casa Mila –Gaudi, Bull fighting & gastronomy.**



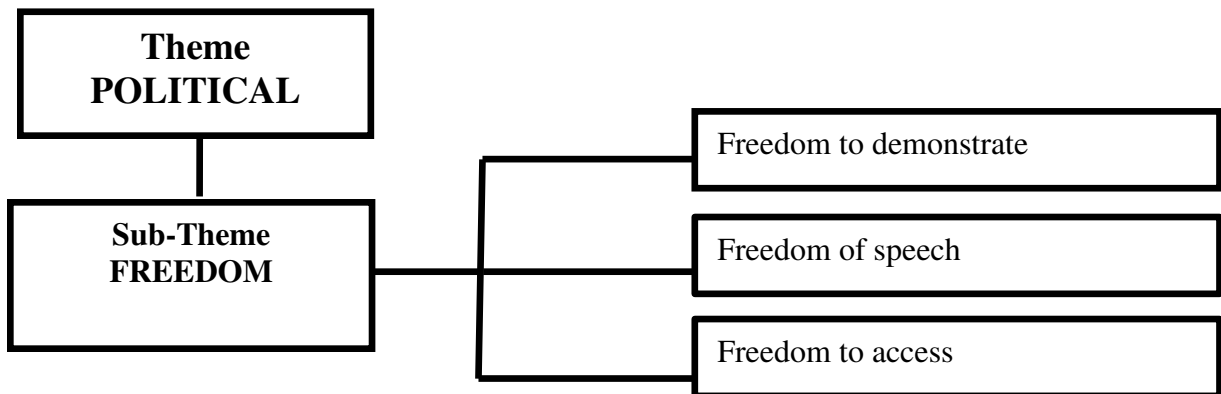
The symbol of **London’s Big Ben** and its Houses of Parliament not only presented a physical symbolism but also underscored the different political system between France and the UK, “*c’est London, c’est une ville que j’aime beaucoup. Il y a vraiment une éthique. C’est déjà un autre système, ils n’ont pas de président, ils ont un prince*” (3rd yr. TRM).

**Gaudi’s Casa Mila ‘La Pedrera’** was chosen as a symbolic piece of architecture along with a **map of Spain** with its different regional symbols such as its bull fighting, architecture, gastronomy and wine. “*Là c’est une photo représentative de tous les types de tourisme que l’on pourrait trouver avec les corridas, les architectures, la musique, la gastronomie, le vin, etc.*” (3rd yr. TRM).

#### 4.3.4 Political Dimensions of an Ethical Tourist Destination Image

##### (a) *Freedom*

The third principal theme to come from the collage results was **POLITICAL** (11 quotes) with **Freedom** and **Inequality** as sub-themes. Figure 45 lists the three principal categories that emerged from the sub-theme Freedom.



**Fig 45.** *Freedom with its principal Categories* *Source: Author*

**Freedom of expression** was the principal finding from the Collage results. This was communicated in images of a crowd rallying with their banners. For this respondent ethics is the freedom to express what we think and aspire to what we want. “*Pour moi l'éthique c'est la liberté, pouvoir exprimer ce qu'on pense et revendiquer ce qu'on veut*” (1st yr BUS). The second image is of a protester being carried away by security, this was considered to be non-ethical as the demonstrators' rights are being violated. “*Là ce n'est pas du tout éthique puisqu'ils les empêchent d'exprimer leurs pensées, d'exprimer leur liberté*” (1st yr. BUS)

**Figure 46. Examples of collage extracts demonstrating FREEDOM**

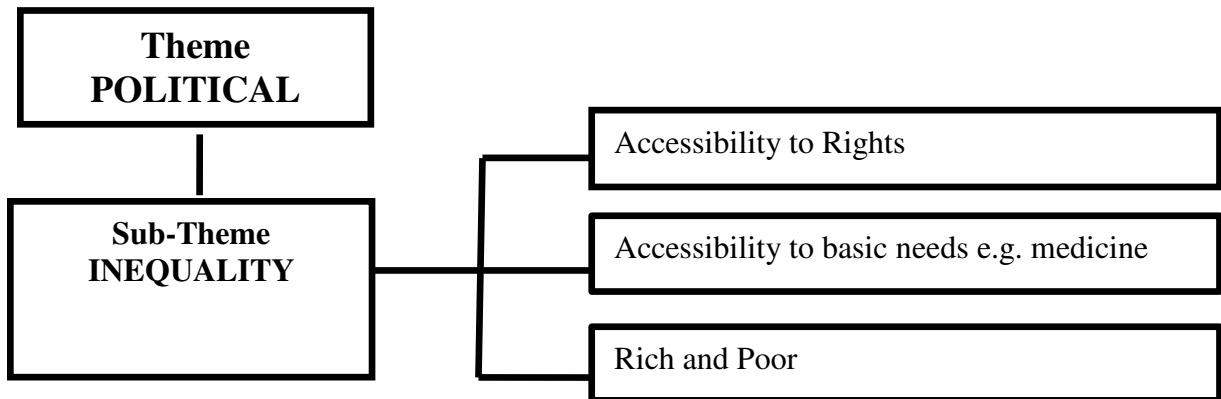


The following images of the journalist and the empty ‘speech’ balloons denote that once again, ethics is a sense of freedom to voice opinions (5<sup>th</sup> yr. HR). The final image in Spanish states that “*you are the type of person that knows what they want*”. For this respondent this statement is not always easy or accessible for everyone, not everyone has the freedom of expression and therefore they may not know what person they are or have the right to be.

*“Et ça je trouvais ça bien, en fait ça veut dire que tu es ce genre de personne qui sait ce qu’il veut. Moi je le suis, je le sais, après tout le monde n’a pas... tout le monde ne sait pas forcément... ou tout le monde n’a pas accès au savoir etc. donc ne peut pas savoir ...”* (2<sup>nd</sup> yr. TRM).

**(b) Inequality**

Figure 47 lists the principal categories that were linked to ethics and the sub-theme inequality that arguably derived from an array of Political situations. The figure is supported by the few but profound images that emerged from the collages are presented in Figure 48.



**Figure 47. INEQUALITY with its principal Categories**

*Source: Author*

Ethics is about local African farmers having the possibility to trade in an equal setting, having access to a just and fair competitive market. If they do not have the possibility to trade and feed their families then they will no doubt die of hunger. *“Ce sont de petits agriculteurs africains qui meurent de faim car ils n’ont pas du tout de possibilité de se nourrir” (1st yr. BUS).* The image also has a message *“Tu mangeras quand tu seras compétitif”* – “you will eat when you become competitive”. Suggesting that the responsibility lies solely with the farmer.

**Figure 48. Examples of collage extracts demonstrating INEQUALITY**



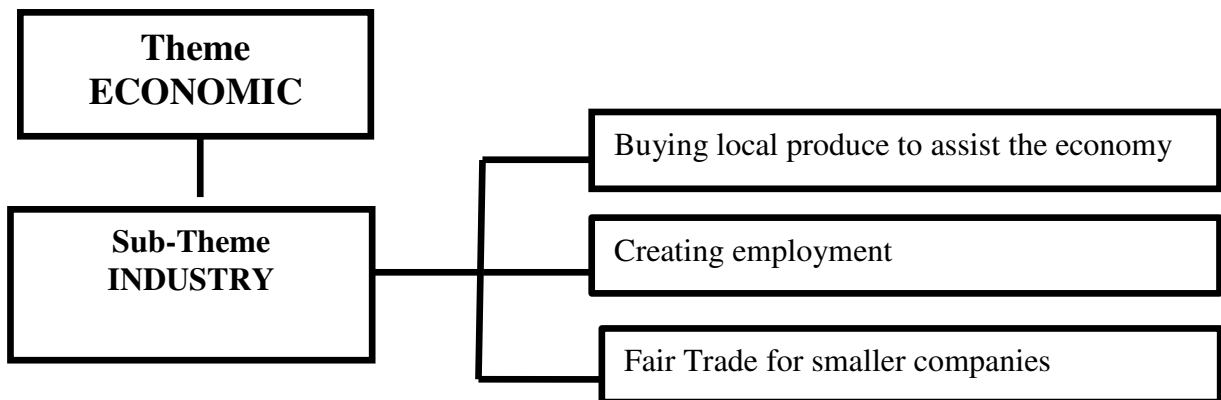
Being ethical is also giving medical access to everyone and not only for rich tourists that we have seen in certain destinations. There should be equality for all. *“Pour moi une destination éthique c'est aussi l'accès aux soins pour tout le monde, pas seulement dans des hôpitaux pour touristes riches comme on voit dans certaines destinations où ils refusent de soigner les gens des bidonvilles”* (3rd yr. SCE).

A final image is the picture of the bronzed woman and the indigenous woman, preparing food, in the following image. For this respondent these images present an inequality between both women, one appears to be wealthy and relaxed and the other whose life represents hardship. *“Et là on voit une femme qui a la peau mate, bronzée et à côté une femme un peu plus en galère donc on voit la différence”* (2nd yr. TRM).

### 4.3.5 Economic Dimensions of an Ethical Tourist Destination Image

#### (a) *Industry*

The final theme discovered in the collages was **ECONOMIC**. There were fewer images and citations regarding the Economic relevance to Ethics (9 quotes) in this exploratory research. However the results presented the importance of Industry with its principal categories being **buying local produce which created employment and fair trade**. These findings correspond with existing literature.



**Fig 49.** *Industry with its principal Categories*

*Source: Author*

Respondents referred to consuming local products to support the local employment (Fig. 50 picture of bananas) “représente les produits locaux qu'on pourrait consommer quand on voyage, le travail des gens locaux” (3rd yr. SCE). There was also reference to trying and experimenting local produce (picture of woman with box of goods), “ici c'est pour les produits locaux qu'on devrait consommer quand on voyage, même si on n'aime pas, il faut tester” (3rd yr. SCE). A respondent has written on his collage explaining that it was important to share and assist the local population and one way of doing this was consuming the local food, “pour moi c'est le partage avec les locaux. C'est la principale idée pour moi. Pour moi, le tourisme éthique c'est de partager et d'aider les locaux. C'est aussi manger la nourriture locale” (5th yr. LOG).

**Figure 50. Examples of collage extracts communicating BUYING and CONSUMING LOCAL PRODUCE**



This was supported via the collage metaphors and citations which discussed the **creation of employment**; this was presented via the image of what appears to be a SPA centre surrounded by beautiful sea and white sands (Fig. 51). The citation states that installing a SPA centre creates much employment and that employment is local, “*je trouve qu'implanter des stations balnéaires dans des pays crée beaucoup d'emplois car beaucoup d'employés sont locaux*” (3rd yr. SCE).

A second example came from an image of Monaco's Formula 1 Event (Fig. 50). Once again, this was referred to creating employment, “*ces deux dernières images se rejoignent, l'une montre la création d'emplois .....*” (5th yr. HR).

Finally, **Fair Trade** toward smaller local companies was cited with metaphors of people working the coffee beans to create coffee capsules (Fig. 51). For this respondent there was a personal message, he had chosen his specialisation of Small and Medium Business as it was important that companies used ethics to sustain equality. “*J'ai choisi aussi le pôle commercial/entreprise, tout simplement parce que c'est important pour moi dans l'éthique que l'entreprise ne capte pas l'essentiel des marchés pour elle toute seule comme là par exemple, donc là j'ai pris l'exemple du commerce équitable*” (5th yr. SME). The second image of a wine agriculturalist communicated the importance of the small business, especially that of wine. The respondent discusses the area of Champagne of where is from and defends that the small local agriculturalists have the same knowledge and competences as the large champagne vineyards. The respondent continues to explain that these smaller agriculturists may be in a capitalist system, however what they wish for is to discover and freely share with others.



*“Je suis originaire de la Champagne et j’ai donc mis un viticulteur qui coupe ses brins de vigne. On a un projet d’entreprise à monter et je l’ai justement tourné vers cela car je veux justement mettre en avant ces petits viticulteurs qui ont le même savoir-faire que les grandes maisons de champagne. Qui elles sont dans un état d’esprit capitalistique alors qu’eux veulent faire découvrir, partager avec les gens de façon gratuite. Et donc cela c’est important et éthique” (5th yr. SME).*

**Figure 51. Examples of collage extracts communicating CREATING EMPLOYMENT AND FAIR TRADE**





#### 4.3.6 CONCLUSION & DISCUSSION OF GLOBAL COLLAGE RESULTS

The findings from the collages represent the three pillars that have been highlighted in the Alternative Tourism literature; Environmental, Social and Economic respectively. A fourth pillar – Political, has emerged from this sample of student travelers with citations including political freedom and political equality. Not all themes have equal importance however. The Social theme presented the most amount of quotes, generating 195 citations, almost twice as much as the Environment theme which received the second most amount of citations (106 quotes). The Political theme had considerably less with 16 quotes, with the remaining 8 citations being allocated to the Economic theme. The Social importance to the results may not be surprising due to the humanistic element of ethics. However, several of the sub-themes that derived from this pillar have given a new and deeper understanding of the Social concept attached to alternative tourism. The sub-themes that this young student travel market presents as an ethical destination are Wellbeing, Respect for Others, Community, Discovery and Culture respectively.

The representation of **Wellbeing** in the Collages gives a sense of simplicity. The images portray a peaceful environment where one is at peace with oneself and is able to be true, enjoying the simple things in life. An ethical destination would also give opportunities to develop ones-self and this would be mainly achieved by exchanging and immersing with local communities. Although these results correspond to the motivations of the youth and student travel sector (WYSETC, 2007), there is little evidence, with the exception of developing ones-self and immersing with locals (Kersteller et al., 2004; Mehmetoglu, 2005; TNS Sofres/SNCF, 2009; François Lecompte & Prim Allaz, 2011; Prebensen & Lee, 2013) of these findings being represented in the existing academic literature of alternative tourism. A link can also be found in the Wellbeing of developing ones-self with Article 2 of the Global Code of Ethics for Tourism (2009) “*Tourism is a vehicle for individual and collective fulfillment*”. This is clarified further in the explanation of conducts where it states that,

*“tourism .... when practiced with a sufficiently open mind, is an irreplaceable factor of self-education, mutual tolerance and for learning about the legitimate differences between peoples and cultures and their diversity.”*

An ethical tourist destination image also denotes a sense of success and security for this group, demonstrating an organised infrastructure that provides the necessary factors that denote safety and security. This however is contradictory to the WYSE, 2007 results stating that the youth and student travel market were not deterred from holiday plans when hearing of instability in their chosen destination. Security is a factor that is incorporated in the Global Code of Ethics for Tourism, under Article 6 “*Obligations of stakeholders in tourism development*”; however, there is not much discussion of security in the literature and its connection to ethical tourism. This may simply be that it is too obvious and that consumers would expect all forms of tourism to be secure and safe. The collage images however portray security, not only as a form of protection but also as a representation of stability via the destination’s economic situation suggesting that for this group of French student travelers, an ethical destination needs to represent success.

Finally, the respondents related relaxing and resourcing to ethical tourism, a second link to Article 2 of the Global Code of Ethics for Tourism. This result could arguably be linked to the motivations of the majority of holiday makers. However, these collage images demonstrate in particular, the importance of resourcing ones-self, supporting the illustrations and citations of looking after and being well with ones-self.

**Respect for Others** was another very popular demonstration for ethical tourism and ethical destination image. This was represented by an array of categories such as respecting those around you, those that you work with and family and close ones. Other categories that emerged were respecting religious beliefs, difference, choice diversity and culture. This finding strongly resonates with Article 1 of the Global Code of Ethics for Tourism, “*Tourism’s contribution to mutual understanding and respect between peoples and societies*” and is clearly defined in the first guideline of conduct.

*“The understanding and promotion of ethical values common to humanity, with an attitude of tolerance and respect for the diversity of religious, philosophical and moral beliefs, are both the foundation and the consequence of responsible tourism; stakeholders in tourism development and tourists themselves should observe the social and cultural traditions and practices of*

*all peoples, including those of minorities and indigenous peoples and to recognize their worth.”*

This sub-theme is also represented in the literature with particular citations given to respecting local populations and their culture (TNS Sofres/SNCF, 2009; François Lecompte & Prim-Allaz, 2011). The results from doctoral research however have provided a deeper understanding of respect for others. This can be seen in portrayal of religious beliefs, difference and diversity. The discussion denotes the importance of having the freedom to express one's religious beliefs and being accepting of other beliefs. This demonstrates the importance of tolerating difference and diversity, which was demonstrated via an array of images such as the acceptance of homosexuality and gay marriage along with mixed raced couples. This may also suggest a form of security linking the ethical image to feeling safe and secure and once again, being able to be true to ones-self.

**Community** was the next most cited sub-theme in the Social category. Images of what denotes a Feeling of Belonging and providing Support emerged from the collages. This suggests that ethical tourism is where one would feel part of a more extended group and that having some form of support in place is important for this sample. This is particularly evident via the collages that demonstrate belonging to an associated group. The verbatim suggests that it is an exclusive group, with a uniform and with elite members. The uniform has a meaning of values for the respondent representing rules and norms, linking this interpretation to the deontological philosophy of ethics that for many create a sense of security and stability. A feeling of belonging was also noted as a value characteristic of ethical and responsible tourists by Weeden (2008), bringing a more tangible image to what denotes an ethical tourist destination.

Belonging to Society it-self was also presented as was having a sense of support from that named Society. This suggests that an ethical destination would be where one felt accepted and supported in a given situation. One respondent from the 5<sup>th</sup> year PME group, takes this meaning a step further by indicating that an “*ethical journey is where one feels united, sharing extraordinary moments*”.

Perhaps unsurprisingly, the desire to **Discover** also emerged from the images. It could be argued that this is one of the principal motivations for travelling. This was viewed mainly in discovering the destination's culture and local gastronomy. Citations such as discovering/meeting the locals to understand their ways and habits and respecting the locals in their natural habits were given along with images of indigenous peoples. This Social element in alternative tourism has been cited in several studies (note authors). Exploring other cultures was ranked the top motivation in the WYSE, 2007 survey, for the youth and student travel market along with interacting with local people which was ranked fourth. This element of discovery suggests that an ethical destination provides accessibility to meet, discover and understand the local culture, leaving the visitor with a more human experience, benefiting from levels of comprehension and reducing barriers. This falls in line with the objectives that the WSYE Travel confederation had as far back as the 1950s. Other collages also produced images of discovering culture via the destination's heritage and customs. Heritage was presented as a tangible form of history, such as architecture, with customs being shown in the form of religion and dance. The verbatim explains that both heritage and customs were metaphors for having access not only to the country's culture, but also a passage to discover the local population. By respecting and being knowledgeable of local customs, one is preserving the country's heritage. These results provide a somewhat deeper insight to the expectations of an ethical destination. Experiencing a country's culture is perhaps a priority for many visitors; however these images portray a somewhat expected emotional exchange where the visitor becomes part of the heritage and the customs of the country.

The second part of Discovery was discovering local gastronomy via exotic and traditional dishes with an emphasis on experimenting with friends. Given that this is a French sample, it could be argued that these findings are somewhat typical of the French profile. Xu et al (2009) nevertheless also found the same results when comparing the motivations of the Chinese and British student travel market. The researchers found that both markets wanted to discover something different, however it was the Chinese market that wished to try the local cuisine. What is interesting nonetheless is that the youth and student travel market are one of the most homogenous international segments that are associated with Global brands. Fast food outlets such as McDonald's where the Big Mac is considered to be the same in every country, attract visitors and travelers in each destination as they know exactly what to

expect. This has been the one of the growth strategies of globalization. These results therefore imply that ethical tourism is the opposite of standardisation and globalisation and attracts a more adventurous traveler looking for a local experience.

The final sub-theme under the Social pillar is **Culture**. This is presented differently to respecting or discovering culture. The respondents shared that an ethical destination would one where the people's tradition and history were evident, creating an image of authenticity. Being cultured was also noted as being educated and knowledgeable and important in self-growth. The primary interpretation of this finding is that Culture symbolises who we are and where we have come from. It gives authenticity and some clarity to what we may expect from a tourist destination. This may of course be highly debatable in today's present environment where traditions and customs may not be so apparent. However, for this group of young people, Culture with its tradition, history, cultivation and authenticity, is still expected in the image of an ethical tourist destination.

The second most cited pillar is the **Environment**. This theme had four sub-themes which were Respecting the Environment, Discovering the Environment, Nature and the Environment and Symbolism respectively.

**Respecting the Environment** is a key attribute to the contribution of alternative tourism and was found in the survey carried out by TNS Sofres/SNCF, 2009, the findings of François-Lecompte & Prim-Allaz, 2011 and in the array of research carried out in relation to sustainable tourism by Saarinen, 2006; Brieu et al., 2011; Jamal & Camargo, 2014 and Leroux, 2015 respectively. This is further supported by the Global Code of Ethics for Tourism's Article 3 "*Tourism, a factor of sustainable development*" where guidelines outline that priority and encouragement should be given to saving resources and energy by all public authorities.

The collages for this research provided specific and images of protecting the natural environment with the emphasis on the negative impacts that become apparent when this is not carried through. The verbatim highlighted the involvement of respecting and protecting local environment with the emphasis on how we as visitors need to aware of our environmental impact on the destination. These findings imply an understanding of responsibility from this group of young students. It is not only the

responsibility of the country's government and destination managers to protect local environment. An effort is also required from visitors who need to be made aware of their footprints on local soil. This responsibility of consequences matches the ethical philosophy of existentialism which fits well with touristic ethical behaviour.

Sustainability was represented via ecological and solar energy that signify the importance of recyclable and self-sufficient energy. Citations from a 5<sup>th</sup> year PME respondent added that these images do not only portray sustainable energy, but also the environmentally friendly activities that he would expect at an ethical destination. The results also highlighted Pollution Free Transportation with images from glider planes, cyclists, electric cars and trams being provided. This factor is supported by François-Lecompte and Prim-Allaz (2011) research where French respondents listed the use of 'soft/clean' as the most important aspect of sustainable tourism.

The final category that emerged under respecting the environment was the significance of being architecturally sensitive to the environment. This was demonstrated via artificial buildings naming Monaco as an example. Positive illustrations were also given such as the construction of homes and public buildings that are sensitive and have managed to integrate into the existing environment. These findings indicate a more extensive comprehension of respecting the environment by these respondents. Most results from previous research have principally discussed the importance of pollution free transportation (Sofres/SNCF, 2009; François Lecompte and Prim-Allaz, 2011) however these emerging factors have highlighted a form of sensitivity, demonstrating maturity for this specific group of respondents.

The second sub-theme in the **Environment** pillar is **Discovering the Environment**. This form of discovery is somewhat different to that of Social Discovery in that the illustrations were more tangibly presented with significance to the destination's heritage sites, the unknown, the exotic and scenery.

The findings from the illustrations and the verbatim suggest that an ethical tourist destination would have a representation of historical and cultural sites which relates to the Cultural aspect previously discussed. It has been placed under environment as the images represent a physical discovery that would be expected. Several heritage monuments were portrayed in the collages denoting the connection to tradition and

authenticity in destination's ethical image. There was also a sense of mystery to an ethical destination where respondents would be discovering the unknown, denoting a sense of freedom and escapade. This was also portrayed in discovering the Exotic where images of a Hawaiian woman represented adventure and exotic places that one doesn't see every day. Several metaphors of safari and tropical animals depicted faraway places that also expressed a sense of adventure. These illustrations propose an ethical destination as having an exciting image, where one is carefree and prepared for the unknown. These results are rather different from the Social findings where images and verbatim discuss the need for security and stability in an ethical destination. One interpretation could be that the destination would be required to have infrastructure and a sense of peace in place so that the visitor would be well with oneself. Discovering the unknown and the wish for adventure could be aligned with many destinations, however these findings imply, once again, a need for one to feel good and to feel well, taking the ethical image of a destination back to 'self'.

The third sub-theme was **Nature** with the majority of the images offering metaphors of the natural environment that gave a presence of being untouched and authentic. The verbatim also supports that Nature generates a feeling of open spaces and that are pure and fresh, this was supported via a mountain snow scene. Nature was also represented as something that is pure, free and fragile and our need of Nature in order to survive. These findings could be linked logically to respecting of the environment; however the images suggest a more delegate and emotional response to nature, generating an affective relationship to ethics.

Research on the motivations for choosing nature-based holidays was highlighted in the literature. Results contributed status enhancement and social recognition (Mehmetogly, 2005; Prebensen & Lee, 2013) education and learning (Kersteller et al., 2004; Luo & Deug, 2008; Mehmetogly, 2005) adventure and the novelty of doing something different (Kersteller et al., 2004; Prebensen & Lee, 2013). These findings resonate and support the actual results of this doctoral thesis suggesting a link between the motivations for choosing a nature or/and ethical based holiday.

The remaining sub-theme under the Environment pillar is **Symbolism**. This was presented via an array of trademarks that gave a tangible authenticity to a destination. Once again, authenticity is highlighted as an important aspect to a destination's ethical image. In this example it creates tangibility and in way, clarity, supporting that an



ethical destination's image needs to be transparent. A destination's Symbol or Trademark allows this.

**Political** is an emerging theme that was found in the results. Pictures demonstrated that an ethical destination would be one that gives the **Freedom** to express or manifest what we want and aspire to what we want. The images present an understanding of freedom of speech and having the freedom and access to knowledge so that we may have the power to make decisions and know what we want. These findings could arguably be placed under Social, denoting a Social freedom to express and have access to knowledge. However, the interpretation of the images and especially the verbatim supporting those images suggest a stronger implication that comes not only from Society, but also government rules and regulations. **Inequality** was a second category that evoked several affective images. The respondents referred to local African farmers having access to just and fair competitive markets, to the local population having the same accessibility to medicine as tourists, and the inequality that derives from a dual economy. There is no real comparison available from the literature, except perhaps from Article 8, "*Liberty of tourist movements*" in the Global Code of Ethics for Tourism, that states that everyone should have access to Tourism. This is rather ironical as the code refers to the right of the tourist or visitor having equal rights to the citizens of the destination, whereas the respondents are referring to the local population have the same rights as the tourist. The primary interpretation of these findings highlight the importance of what may be considered as '*doing the right thing*' in ethics, where the political norm would be associated with a free society providing the same access and opportunities for all.

**Economic** was the final theme that derived from the collage images and verbatim. Economic is a theme that has been presented in the literature as principally supporting the local economy via purchasing locally from small business (François Lecompte & Valette-Florence, 2006; François Lecompte and Prim-Allaz, 201) and like Social and Environment, is one of the three pillars related to Sustainable Tourism. Industry was the umbrella term given to the categories that emerged from the Economic theme. These categories were consuming local produce to support the local population. The second and third were the creation of employment for the local population and having access to Fair Trade respectively. These latter results demonstrate the importance of the local population benefiting from the destination's tourism activity, stating that the



proceeds that derive from local resources in creating tourism products should stay within the local community. This is described not only via the creation of employment, but also the need to create access of Fair Trade opportunities to the small business that represent local tourism.

## 4.4. INDIVIDUAL GROUP ANALYSIS OF OPEN QUESTIONS

### 4.4.1 Defining Ethics – what is Ethics?

**Table 6. Ethics is respect .....**

Sub-themes	No of quotes	1st yr BUS	2 <sup>nd</sup> yr BUS	3rd yr SCE	5th yr LOG	5th yr HR	5th yr SME	2 <sup>nd</sup> yr TRM	3rd yr TRM
Respect (general)	<b>9</b>	0	3	2	2	0	1	0	1
Respect for Values	5	2	2	0	0	0	1	0	0
Respect for Others	<b>19</b>	1	5	3	2	2	<b>6</b>	0	0
Self - Respect	4	0	1	0	1	0	2	0	0
Respect for Rules	<b>6</b>	0	3	1	0	0	1	0	1
Acquired Respect	1	0	1	0	0	0	0	0	0
Respect for Env.	4	0	1	2	0	0	1	0	0
Respect for Culture	5	0	0	3	0	0	1	0	1
<b>TOTAL</b>	<b>53</b>	<b>3</b>	<b>16</b>	<b>11</b>	<b>5</b>	<b>2</b>	<b>13</b>	<b>0</b>	<b>3</b>

The principal theme RESPECT generated 53 quotations in total which came predominately from the 2nd year Business, 5th year SME and 3rd year Science groups, denoting a higher sensitivity for Respect between these groups. The attribute Respect for Others was quoted mainly by the 2nd year Business group and the 5th year SME group respectively. This result denotes a sense of maturity, suggesting a somewhat community or assisted approach to ethics. This finding arguably relates to the characteristics of the 5th year SME specialisation where small to medium based companies would most probably create specific or niche services or needs that address local communities. There is however no apparent direct link with the 2nd year Business group findings of respect for others. This may simply be contributed to the sensitivity of the individual members of the group and their personal education.

Findings such as Respect (in general) and Respect for Rules and Values suggest that there is a link to each group's cognitive learning and social understanding that following the rules is the right thing to do and is therefore considered ethical (Malloy & Fennell, 2008). However these rules and values may evolve and may be acquired, denoting a sense of self-respect that was also considered by the two principal contributing groups.

The 3rd year Science group generated 11 quotations in total. This group's principal contribution also went to Respect for Others and Cultures. One would possibly expect a higher contribution towards Environment for this group of Science majors linking more to their specialty; these results therefore provide some evidence to the group's Social support of

ethics and are connection to the survey finding of the WYSETC (2007). All other groups except for the 2nd year Tourism group demonstrated a contribution to this theme of RESPECT, showing a connection, albeit small, to this attribute of defining ethics.

**Table 7. Ethics is Values .....**

Sub-themes	No of quotes	1st yr Bus	2 <sup>nd</sup> yr Bus	3rd yr SCE	5th yr Log	5th yr HR	5th yr PME	2 <sup>nd</sup> yr TRM	3rd yr TRM
Social	<b>9</b>	4	1	1	1	1	1	0	0
Personal	<b>16</b>	1	1	1	3	<b>6</b>	3	0	1
Company	<b>10</b>	0	1	0	3	2	1	0	0
<b>TOTAL</b>	<b>35</b>	<b>5</b>	<b>3</b>	<b>2</b>	<b>10</b>	<b>9</b>	<b>5</b>	<b>0</b>	<b>1</b>

VALUES received the second highest number of quotations (35 in total), with the results demonstrating the sub-theme Personal Values to be of the most significant for all respondents. This suggests that although results indicate the importance of Social and Company Values, ethics if first and foremost Personal. One may however have expected to see more contribution towards Company Values from the 5th year Human Resource group. When revising the verbatim, it can be seen that this group believes that ethics are personally acquired and evolve through our education and that personal values are what we give to ourselves. This result demonstrates a connection to the existentialism approach to ethics (Fennell, 2006) where personal values are seen as taking responsibility for one's actions. This attitude may have derived from personal experience and/or family education suggesting further research to confirm this.

Although there was some discussion of company values from the 5th year Human Resource group, the main contribution came from the 5th year Logistics group with support of governance and direction for the employees and all stakeholders (Del Mar Alonso-Almeida et al., 2015). This result denotes a voice of equality and a somewhat learnt and transferred notion of company ethics that may have been founded in the curses of their studied programme.

Social Values were linked to community and groups and were considered to evolve with society's norms; this was the opinion of all mentioned groups. Perhaps the most surprising results were the low or no contribution of Values from both Tourism groups. This may be linked to the groups not having previously studied ethics or simply the lack of connection and understanding of this subject matter.

**Table 8. Ethics is Norms .....**

Sub-themes	No of quotes	1st yr Bus	2 <sup>nd</sup> yr Bus	3rd yr SCE	5th yr Log	5th yr HR	5th yr PME	2 <sup>nd</sup> yr TRM	3rd yr TRM
Norms	<b>9</b>	1	0	1	1	2	0	<b>4</b>	0
Evolved	<b>4</b>	2	2	0	0	0	0	0	0
Education	<b>3</b>	0	0	1	0	2	0	0	0
Rules	<b>10</b>	0	1	1	0	1	2	<b>4</b>	1
<b>TOTAL</b>	<b>25</b>	<b>3</b>	<b>3</b>	<b>3</b>	<b>1</b>	<b>5</b>	<b>2</b>	<b>8</b>	<b>1</b>

NORMS were connected to rules and education as well as being considered to evolve. The citations which derived from the 2nd year Tourism group demonstrated Norms to be rules which gave a sense of reference that are applied to art creating something beautiful and pure. This group had the highest amount of quotations for this theme, suggesting a transparent approach to ethics with a deontological influence towards for this less experienced group.

The 5th year Human Resource group also presented some interesting citations and discussion. They believed that NORMS were also considered to have been transferred by tradition and education that we accept unknowingly and at times judge others if they do not accept a specific Norm. There was a sense of being judgmental when discussing Norms and ethics with this group. The idea of accepting a Norm without question and judging others who do not adhere to that Norm generated a feeling of being un-ethical in itself.

NORMS were also considered to evolve by the 1st and 2nd year Business groups respectively. A similar pattern of not adhering to a specific Norm also created a sense of judgment by these groups. This suggests that the respondents see Norms as being rather personal or perhaps due to their involvement, one set of Norms do not truly exist for these groups.

**Table 9. Ethics is Action .....**

Sub-themes	No of quotes	1st yr Bus	2 <sup>nd</sup> yr Bus	3rd yr SCE	5th yr Log	5th yr HR	5th yr PME	2 <sup>nd</sup> yr TRM	3rd yr TRM
Action	<b>11</b>	2	0	0	1	4	2	2	0
Being Aware	9	0	0	0	2	3	2	2	0
<b>TOTAL</b>	<b>20</b>	<b>2</b>	<b>0</b>	<b>0</b>	<b>3</b>	<b>7</b>	<b>4</b>	<b>4</b>	<b>0</b>

The ACTION theme received its largest contribution from the 5th year Human Resource group. Discussion referring to employee relationships (Del Mar Alonso – Almeida et al., 2015) as well as one's behavioural traits and character were given as examples by this group. These findings connect to the Personal Values result from the same group, showing once again a sign of maturity in being aware and conscientious of one's actions and the consequences of those actions. There was also some discussion to the pressure that present day managers have regarding following company ethics which may in turn, not be their own personal ethics supporting the importance of being aware.

The 5th year Small & Medium Enterprise group made more reference to sharing, being in a community and counting on others, denoting a link with the characteristics of this specialisation. The less experienced groups made some reference to the difficulty in giving an example of ethical actions stating that it would perhaps be easier to provide examples of non-ethical actions. This result denotes a sense of cynicism (Fernandez-Kranz & Merino-Castello, 2005; Bray et al., 2010) that may arguably come from the groups' lack of transferred knowledge on ethical practices to date, of which was more evident throughout the discussion in all of the 5<sup>th</sup> year groups.

#### 4.4.2 Defining an Ethical Tourist Destination

**Table 10. An Ethical Tourist Destination has Respect for the Environment**

<i>Sub-themes</i>	<i>No of quotes</i>	<i>1st yr Bus</i>	<i>2<sup>nd</sup> yr Bus</i>	<i>3rd yr SCE</i>	<i>5th yr Log</i>	<i>5th yr HR</i>	<i>5th yr PME</i>	<i>2<sup>nd</sup> yr TRM</i>	<i>3rd yr TRM</i>
R for ENV	18	6	3	6	1	1	0	0	1
<b><i>TOTAL Respect for ENV</i></b>	<b>18</b>	<b>6</b>	<b>3</b>	<b>6</b>	<b>1</b>	<b>1</b>	<b>0</b>	<b>0</b>	<b>1</b>

**Table 11. An Ethical Tourist Destination has Respectful Behaviour**

Welcoming Hosts	2	0	1	1	0	0	0	0	0
Behaviour Tourists	9	0	0	0	7	1	1	0	0
Respect Mankind	3	0	3	0	0	0	0	0	0
Equality is present	1	0	0	1	0	0	0	0	0
Diversity is present	2	0	0	2	0	0	0	0	0
<b><i>TOTAL Respectful Behaviour</i></b>	<b>17</b>	<b>0</b>	<b>4</b>	<b>4</b>	<b>7</b>	<b>1</b>	<b>1</b>	<b>0</b>	<b>0</b>
<b><i>TOTAL RESPECT</i></b>	<b>35</b>	<b>6</b>	<b>7</b>	<b>10</b>	<b>8</b>	<b>2</b>	<b>1</b>	<b>0</b>	<b>1</b>

Respect for the environment was a sub-theme that was discussed by the majority of the groups, with the main discussion coming from the 1st year Business and 3<sup>rd</sup> year Science respectively. This result is supported by the findings of the WYSETC (2007) survey and is perhaps not surprising given that most communication, not only in Tourism, but in industry in general, relates to the importance of sustaining our environment. What may be questionable however is the lack of environmental discussion from the Tourism groups where one would arguably expect to see discussion of environmental impacts and how these would be audited and managed.

An ethical tourist destination should also have evidence of respectful behavior. This was described as having welcoming hosts, respectful tourists along with general evidence of respect for one's fellow human being. The majority of the results were generated by the 5th year Logistics group whose principal discussion was one's behaviour at a destination and the impact of that behaviour on the local population. The result of Respectful Behaviour is interesting in that it demonstrates a sense of responsibility from this young target market and is perhaps less obvious than the Respect for Environment result. One would perhaps once again expect to see more evidence from the Tourism groups' due to the service and people orientation of their study programme. There may be a possible link to the 5th year group's

personal experience as tourists or perhaps to their expatriation experience where they were seen as expatriates of France.

**Table 12. An Ethical Tourist Destination is Authentic**

<i>Sub-themes</i>	<i>No of quotes</i>	<i>1st yr Bus</i>	<i>2<sup>nd</sup> yr Bus</i>	<i>3rd yr SCE</i>	<i>5th yr Log</i>	<i>5th yr HR</i>	<i>5th yr PME</i>	<i>2<sup>nd</sup> yr TRM</i>	<i>3rd yr TRM</i>
Discovery	7	0	0		0	1	2	0	5
Symbols	2	0	0	0	0	0	0	0	2
True representation	<b>9</b>	0	0	0	0	1	1	2	<b>5</b>
<i>Heritage</i>									
Customs	2	0	0	0	0	0	0	1	1
Culture	7	2	0	0	0	2	0	2	1
<b>TOTAL</b>	<b>20</b>	<b>2</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>4</b>	<b>1</b>	<b>5</b>	<b>8</b>

Authentic was a theme that predominately came from the 3rd year Tourism group, where sub-themes such as transparency which included real, true and pure along with Symbols and Discover being cited when defining ethics.

When re-examining the verbatim it was noted that there was a strong link to ethics being true to one's word but also being fresh, new and unknown. This result suggests that the Tourism groups are sensitive to the importance of transparent communication to the end consumer, especially when marketing services and non-tangible products such as holidays (Gilbert, 2008; Middleton et al., 2009). Symbolism, which also received several quotes, creates tangibility in the service industry, providing the "real" facture that was cited several times throughout the verbatim. The group also referred to ethics being the unknown, signifying a sense of Discovery of which is supported by Xu et al., 2009 study of the motivation of British and Chinese students. It could also be related to the aims of the travel industry of which this group would be familiar with, using Discovery to differentiate and compete via this augmented component of the tourism product (Middleton et al., 2009).

**Table 13. An Ethical Tourist Destination has Infrastructure and Security in place**

<i>Sub-themes</i>	<i>No of quotes</i>	<i>1st yr Bus</i>	<i>2<sup>nd</sup> yr Bus</i>	<i>3rd yr SCE</i>	<i>5th yr Log</i>	<i>5th yr HR</i>	<i>5th yr PME</i>	<i>2<sup>nd</sup> yr TRM</i>	<i>3rd yr TRM</i>
Activites present	7	0	0	0	3	1	3	1	0
Infrastructure present	4	0	2	1	0	0	0	1	0
<b>TOTAL</b>	<b>11</b>	<b>0</b>	<b>2</b>	<b>1</b>	<b>3</b>	<b>1</b>	<b>3</b>	<b>2</b>	<b>0</b>

Infrastructure with regard to activities present and security in place was the final theme that derived from the question; how would you define an ethical tourist destination?

This theme generated a total of 11 quotes from 6 out of 8 groups, with reference to the activities available at the tourist destination and their connection to being ethical (4 out of 8 groups) along with the need to feel secure (3 out of 8 groups) via the presence of infrastructure being in place.

Citations about the negative behaviour generated by certain activities, such as in Ibiza which is renowned for its image of young people abusing cheap alcohol, would denote an unethical image. However on a more positive note there are also destinations that have activities where one may discover and share with the local community. These citations came primarily from the 5<sup>th</sup> year Logistics and 5<sup>th</sup> year SME respectively, where the results show a link with Respectful Behaviour categorized in the Respect theme above. This demonstrates a sense of tangibility for these groups, highlighting that an ethical tourist destination is not only in the activities offered at the destination, but also in how one behaves towards those activities.

Citations referring to feeling secure via the presence of infrastructure in place came from 2nd year and 3rd year groups. Quotations about having Life Guard services in place along with the destination having a ‘well looked after’ and a ‘clean image’, were given. Security and feeling safe are arguably among the top priorities for the Tourism industry today (GCET, 1999) and one may have expected to have seen more citations from the other groups. This may be due to the age of this young sample and where infrastructure and safety are not questioned, but expected. The result may also have a connection to previous holiday experience, where destination choice may have been not too far away from home, indicating once again, a sense of security for this group of respondents.



**Table 14. An Ethical Tourist Destination Supports Local Environment**

	<i>No of quotes</i>	<i>1st yr Bus</i>	<i>2<sup>nd</sup> yr Bus</i>	<i>3rd yr SCE</i>	<i>5th yr Log</i>	<i>5th yr HR</i>	<i>5th yr PME</i>	<i>2<sup>nd</sup> yr TRM</i>	<i>3rd yr TRM</i>
Support Local	8	0	0	1	3	1	3	0	0
<b>TOTAL</b>	<b>8</b>	<b>0</b>	<b>0</b>	<b>1</b>	<b>3</b>	<b>1</b>	<b>3</b>	<b>0</b>	<b>0</b>

When defining an Ethical Tourist Destination the respondents noted that there should be evidence of local support (8 quotes). This support would come in the way of our behaviour towards the local population and how we as tourists use local resources and try to integrate with the local community (WYSETC, 2007). These citations principally came from the 5th year Logistics and 5th year PME groups respectively denoting once again a link to responsible behaviour and sensitivity to local surroundings. Throughout the verbatim it can be noted that both these groups demonstrate an understanding of local business activity which corresponds with the content of their respective study programs. This, along with perhaps their own personal education and personality traits suggests reason for these findings.

**Table 15. An Ethical Tourist Destination is Simple**

	<i>No of quotes</i>	<i>1st yr Bus</i>	<i>2<sup>nd</sup> yr Bus</i>	<i>3rd yr SCE</i>	<i>5th yr Log</i>	<i>5th yr HR</i>	<i>5th yr PME</i>	<i>2<sup>nd</sup> yr TRM</i>	<i>3rd yr TRM</i>
Simple	8	2	0	0	4	1	0	1	0
<b>TOTAL</b>	<b>8</b>	<b>2</b>	<b>0</b>	<b>0</b>	<b>4</b>	<b>1</b>	<b>0</b>	<b>1</b>	<b>0</b>

The verbatim also highlighted several citations regarding Simplicity. These quotations which principally came from the 1st year Business and 5th year Logistics group described Simplicity as being the opposite to Luxury and Mass Tourism with reference to Nice and Ibiza respectively (François-Lecompte & Prim-Allaz, 2011). An interesting result came from the 1st year business group who saw coming to the Cote d’Azur as the total opposite to ethical tourism, stating that people come to be beside the rich and hoping to meet a celebrity, suggesting that ethical tourism influences behaviour as well as its product offering.

#### 4.4.3 Examples of Ethical Destinations

The final findings came from when the respondents were asked to name a country with an ethical image. Seventeen quotes were given in total, with an array of examples. It was however Ireland and Sweden that received the most citations which came from the 3<sup>rd</sup> year Science group.

#### 4.4.4 Who is Responsible for the Tourist Destination's Image?

**Table 17. Responsible for Tourist Destination Image.**

Sub-themes	No of quotes	1st yr Bus	2 <sup>nd</sup> yr Bus	3rd yr SCE	5th yr LOG	5th yr HR	5th yr PME	2 <sup>nd</sup> yr TRM	3rd yr TRM
Industry	<b>11</b>	3	0	2	1	3	1	0	1
Locals	10	1	1	3	0	0	1	2	2
Tourists	8	1	0	0	4	0	0	1	2
Government	9	1	1	2	2	1	0	1	1
<b>TOTAL</b>	<b>38</b>	<b>6</b>	<b>2</b>	<b>7</b>	<b>7</b>	<b>4</b>	<b>2</b>	<b>4</b>	<b>6</b>

As part of understanding the link between ethics and stakeholders, the respondents were first of all asked who they believed to be responsible for the tourist destination's image. A total of 38 quotes were noted, with results showing Industry as being the principal sub-theme with 11 quotes followed closely by the locals (10 quotes), government (9 quotes) and finally tourists with 8 quotes.

All groups contributed to this question with the highest number of quotations coming from the 3rd year Science group and 5th year Logistics group respectively. The highest number of citations came from the 5th year Logistics group who believed that it was the Tourist to the destination who was the most responsible for the tourist destination's image. This responsibility came in the format as a visitor or indeed an expatriate who may be living in a foreign country. From the discussion, these results may signify to how the students were perceived as expatriates during their period of expatriation. It also highlights the importance of the visitor and their behaviour whilst vacating the residence of others. The Respect for Others attribute found in defining ethics can be connected to this result as can Responsible Behaviour which was discovered when asked to define an ethical tourist destination.

Industry received the highest number of quotations however not all groups gave reference to its responsibility. The most surprising result is that of the Tourism groups who gave very little or no reference at all to Industry. These groups generated more discussion in the responsibility of locals denoting a sense of distance as to what is manageable or not. This does depend however if one defines the locals as being part of the industry. It could be argued that this is possibly linked to the students' level of studies; however this was not found by the 1st year business group who demonstrated the importance of industry in their discussion and their importance as a stakeholder. Further knowledge of the Tourism groups' courses would define a better interpretation of this result. It does however indicate that there is

perhaps a need to re-examine how the role of the different stakeholders in tourist destination image construction is presented to these groups.

The Local Population was also cited by the 3rd year Science group who believed that although there were other stakeholders responsible, once at the destination, it was the local population who represented the image with their reputation. The influence of the local population was supported indirectly by a 2nd year respondent from the Tourism group who cited that the local population does not really pay attention to the environment, stating that she herself does not recycle. This result highlights that the respondents are aware of the implication of local population on destination image which was noted in particular by both Tourism groups.

The Government received contribution from the majority of the groups, demonstrating a consensus that this stakeholder is an important factor in the construction and influence of a tourist destination's image. The principal contribution came from the 3rd year Science and 5th year Logistics respectively, who specified local government and local authorities as being the principal stakeholders in a destination's image (GCET, 1999). Other citations from the remaining groups, gave reference to the political situation and how the government contribute via their communication and representation of their country.

#### 4.4.5 What is the Role of Corporate Social Responsibility?

**Table 17. Role of CSR.**

Sub-themes	No of quotes	1st yr Bus	2 <sup>nd</sup> yr Bus	3rd yr SCE	5th yr LOG	5th yr HR	5th yr PME	2 <sup>nd</sup> yr TRM	3rd yr TRM
Marketing Tool	<b>15</b>	1	3	3	3	3	0	0	2
Internal Rules	4	0	2	0	1	0	0	0	1
Offered Activities	3	0	1	0	1	0	0	0	1
<b>TOTAL</b>	<b>22</b>	<b>1</b>	<b>6</b>	<b>3</b>	<b>5</b>	<b>3</b>	<b>0</b>	<b>0</b>	<b>4</b>

The question about how the industry could use Corporate Social Responsibility and its role in a company was asked in order to explore the respondents' level of understanding of CSR as a tool and its connection to ethics. Several sub-themes, such as being responsible in terms of the activities offered at the destination and the application of CSR to a company's internal operations were given by the 2nd year Business, 5th year Logistics and 3rd year Tourism groups respectively.

There was a general consensus from most groups that companies used ethics and CSR as a Marketing tool. However the only positive statements came from the 3rd year Tourism group who believed that companies could use CSR to create transparency in their communication. The remaining groups highlighted that CSR was used as a Marketing Ploy, to gain profit in the operations of the company (1<sup>st</sup> yr. BUS), with a general cynicism of the real application of CSR and ethics in company practice.

The results show that the 2nd year Business and 5th year Logistics groups generally see the good of CSR and its application to the internal operations of a company. However, when linked to Marketing, that role loses credibility. This may possibly be linked to CSR and ethics having more tangible evidence in internal operations as opposed to the Marketing which is partly used in the creation of a company's image and is perhaps more difficult to believe. The principal concern here however is that 7 out of 8 groups are business majors who see CSR and ethics as a marketing ploy for the consumer (Bray et al., 2010).

#### 4.4.6 What factors influence an Ethical Tourist Destination Image?

**Table 18. The Macro Environment influences Ethical Tourist Destination's Image**

Sub-themes	No of quotes	1st yr Bus	2 <sup>nd</sup> yr Bus	3rd yr SCE	5th yr Log	5th yr HR	5th yr PME	2 <sup>nd</sup> yr TRM	3rd yr TRM
POLITICAL	9	3	0	0	0	1	3	1	1
ENV.	5	0	0	1	1	0	0	1	2
SOCIAL	16	3	0	0	7	2	1	1	2
<b>TOTAL</b>	<b>30</b>	<b>6</b>	<b>0</b>	<b>1</b>	<b>8</b>	<b>3</b>	<b>4</b>	<b>3</b>	<b>5</b>

The Macro Environment with a collection of 30 quotes, generated citations allocated to the Political, Environmental and Social elements of the Macro Environment. The principal sub-theme was Social (16 quotes) which included the destination's cultural values and religion along with one's personal demographical characteristics such as age and education (Baloglu & McCleary, 1999; Beerli & Martin, 2004; San Martin & del Bosque, 2008). This sub-theme was mainly discussed by the 5<sup>th</sup> year Logistics group whose discussion highlighted how education had influenced their perception of ethics in general. This education came in the format of their present studies as well as previous courses during their expatriation, which would also have given the group some exposure and experience to different cultures. The remaining groups quoted the destination's cultural values and religion as having an impact on the destination's image along with age, which may possibly have an impact on personal experience. This corresponds to one's feeling of belonging and to some extent feeling of

security with what may be considered the norm. It may also be due to media coverage of certain destinations where religion and cultural values are used to position and communicate the destination's image. The irony here is that, like many segments, young and old, one would like to experience and discover something different, however not so different that it may have a negative impact on the destination's image or holiday choice.

The Government was linked to the destination's technological and economic development along with the political stability of the country (Alvarez & Campo, 2014). This was discussed, primarily by the 1st year Business and 5th year SME groups respectively. These results reveal awareness by the 1<sup>st</sup> year group, demonstrating how they are receptive to a country's political positioning.

Environment was the final sub-theme that was found in the verbatim. This influencing factor referred to the climate of the destination where the discussion covered natural disasters such as tsunamis and flooding as being an influencing factor. The aesthetics of the country such as its landscapes and typical weather were also discussed as creating a positive or negative influence on the destination's image. This factor had a contribution from both Tourism groups highlighting a sense of environmental importance that was not apparent in the groups defining of ethics nor the defining of an ethical tourist destination. This suggests a somewhat sub-conscious effort by this specialization.

**Table 19. External Stimuli influences an Ethical Tourist Destination's Image**

Sub-themes	No of quotes	1st yr Bus	2 <sup>nd</sup> yr Bus	3rd yr SCE	5th yr Log	5th yr HR	5th yr PME	2 <sup>nd</sup> yr TRM	3rd yr TRM
Internet	<b>21</b>	4	<b>6</b>	0	2	0	0	4	5
Media	<b>17</b>	0	1	<b>5</b>	1	2	1	3	4
Docs	11	1	1	1	0	1	1	<b>4</b>	2
WOM	10	2	2	1	1	0	0	2	2
Films	7	0	1	1	0	<b>5</b>	0	0	0
<b>TOTAL</b>	<b>66</b>	<b>7</b>	<b>11</b>	<b>8</b>	<b>4</b>	<b>8</b>	<b>2</b>	<b>13</b>	<b>13</b>

Perhaps unsurprisingly for this target market, the principal sub-theme in the External Stimuli group was the Internet, including forums, blogs, social networks and websites (Frias et al., 2008; Llodrà-Riera et al., 2015). An interesting factor however is that the sub-theme; Internet, did not generate discussion from the 3rd year Science group nor the 5th year Human Resource and 5th year Small & Medium Enterprise group's respectively. Both these groups chose the Media as their principal influencing factor on tourist destination image, indicating

that for these particular groups the Media are more powerful in their message reaching a larger audience.

There is however some contradiction in this finding, especially from the 3rd year Science group who noted that the Media “*put what they like*” denoting a sense of mistrust and lack of credibility. This calls into question the reliability of this influencing factor and its level of contribution that it truly represents as a communication tool. The Media, which included publicity, TV, magazines and photos (Mercille, 2005) nevertheless, did generate much discussion throughout the majority of the groups, demonstrating a powerful influencing medium for this target market.

Although documentaries received discussion from most of the groups, it was the mainly the Tourism groups that cited this stimuli as an influencing factor. This may be linked to the use of documentaries communicating tourism activity and promoting destinations, also known as armchair tourism. This terminology would most probably have been presented to tourism students throughout their studies.

The next most quoted influencing factor was Word of Mouth from friends and family (Guthrie & Anderson, 2010; Rodriguez-Santos et al., 2013). All groups except the 5th year Small & Medium Enterprise group contributed to this factor. The majority of the discussion is found in the 1st and 2nd year Business groups as well as the 2nd and 3rd year Tourism groups. These findings may indicate a lack of independent travel from these individuals compared to the 5th year groups, who would have experienced one if not two expatriations in their 3rd and 4th year of study. Receiving feedback, advice and reassurance from a more personal influencing factor may be another conclusion to this response.

The final sub-theme to derive from the verbatim was Films (Croy, 2010; O’Connor et al., 2010). Interestingly this factor was quoted from only 3 out of the 8 groups, with the highest contribution coming from the 5th year Human Resource group who provided several examples such as Midnight Express and Slumdog Millionaire throughout their discussion. For this group, Films were cited as a powerful medium that generated not only positive and negative results, but above all one of influence.

## 4.5 COLLAGE ANALYSIS OF INDIVIDUAL GROUPS

The following presents the Collage results that were discussed by the individual groups. These findings are presented under the themes that emerged from the global collage results and are equally supported by the literature.

As with the Open Questions, the information has been presented in table format to create visual facility and clarity.

### 4.5.1 SOCIAL THEME

The principal sub-themes that came from the verbatim were Wellbeing with 52 quotes, Respect for Others with 51 quotes, Community with 39 quotes, Discover with 32 quotes and Culture with 21 respectively.

The following table (Table 19) provides a snap shot presentation of the findings for the Social theme found in the collage images and verbatim.

**Table 20. Social Theme**

<i>Sub-Themes</i>	<i>TOT.</i>	<i>1st year. Bus</i>	<i>2<sup>nd</sup> year. Bus</i>	<i>3rd year. SCE</i>	<i>5th year. HR</i>	<i>5th year. LOG</i>	<i>5th year. SME</i>	<i>2<sup>nd</sup> year. TRM</i>	<i>3<sup>rd</sup> year. TRM</i>
<i>Well being</i>	<b>52</b>	0	12	7	0	0	4	<b>17</b>	12
<i>Respect for Others</i>	<b>51</b>	3	<b>14</b>	5	5	4	<b>14</b>	2	4
<i>Community</i>	<b>39</b>	7	4	0	2	9	<b>14</b>	3	0
<i>Discover</i>	<b>32</b>	0	0	7	1	6	4	5	<b>9</b>
<i>Culture</i>	<b>21</b>	1	1	0	3	1	3	5	7
<b><i>TOTAL</i></b>	<b>195</b>	<b>11</b>	<b>31</b>	<b>19</b>	<b>11</b>	<b>20</b>	<b>39</b>	<b>32</b>	<b>32</b>

**Well-being** was the principal sub-theme with 52 image citations. Although this sub-theme generated much discussion between the majorities, it was the 2nd year Tourism group that provided the highest contribution with 17 quotes. One interpretation to this result could be that this tourism group may see holidaying from a business and marketing perspective, where the product offering is fun, resourceful with a feel good factor created in a safe and secure environment (Middleton et al., 2009) and, is therefore considered ethical. This corresponds to many of the images that the Tourism Industry portrays and that the group would arguably be

familiar with via their studies or previous work placement experiences. An interesting finding is that there is no discussion or images provided by the 1st year Business, 5th year Human Resource or the 5th year Logistics groups. These groups appear to be more community and people orientated, which relates in particular with the characteristics of the Human Resource specialisation.

All groups contributed to **Respect for Others** (51) denoting the importance of this sub-theme with all respondents, with the majority of quotations coming from the 2nd year Business and the 5th year Small & Medium Enterprise groups (14). When re-examining the verbatim it can be noted that the 2nd year Business group was particularly sensitive to the “Rights of Others,” the need for “diversity” and “acceptance”. This group also demonstrated tolerance via the verbatim and collage interpretation, with several images of gay rights for marriage and with a general acceptance for everyone, especially those who may be considered different. There was a sense of protection in the discourse, suggesting perhaps some personal experience or simply family education in how to behave or treat others.

**Community** was a sub-theme that generated discussion from all groups except the 3rd year Tourism group. The majority of quotations came from the 5th year Small & Medium Enterprise group, suggesting a link to the specialised courses taught. It could however also be related to the personal characteristics that may be required when working with Small to Medium companies. Future employees working in this sector will most likely buy from local producers and suppliers selling to a niche or captive market. This shows a direct empathy with the career attributes that would be required in this specialisation. This group also demonstrated sensitivity to Respect for Others, especially in the workplace, employees’ rights and Fair-trading opportunities.

Six out of the eight groups considered **Discovery** an important sub-theme in defining an Ethical Tourist Destination. The highest contributor was the 3rd year Tourism group with 9 quotations, which communicated the importance of discovering local cuisine (Xu et al., 2009) along with discovering knowledge via visiting museums or through your holiday experience (WYSETC, 2007).

The final sub-theme under the Social theme is **Culture** with 32 quotes. Culture with respect to being traditional, authentic and historic was represented by all groups except the 3rd year Science group. This group did discuss the importance of culture; however this was with



regard to respecting and discovering culture when visiting a tourist destination. Culture's highest representation came from both Tourism groups where there was reference to the traditional along with a somewhat local and personal connection between Culture and Ethics. Authenticity was a word that was often cited by this group, be in via their Culture interpretation or via the importance of discovering something unique and real. This may suggest that for these groups an Ethical destination is one where there is a connection not only to tradition, but also a personal element that keeps it natural and local. The 5th year Human Resources group however linked History to Culture giving a rather concrete and grounded interpretation to Ethics.

#### 4.5.2 ENVIRONMENT THEME

There were a total of 106 image citations contributed to the Environment Theme. **Respect for the Environment** generated the highest contribution with 45 image citations; this was followed by **Discover** with 29 quotes, **Nature** with 19 quotes and 13 quotes given to **Symbolism**. Table 2 presents the attributes allocated to each group.

**Table 21. Environmental Theme**

<i>Sub-Themes</i>	<i>TOT.</i>	<i>1st year. Bus</i>	<i>2<sup>nd</sup> year. Bus</i>	<i>3rd year. SCE</i>	<i>5th year. HR</i>	<i>5th year. LOG</i>	<i>5th year. SME</i>	<i>2<sup>nd</sup> year. TRM</i>	<i>3<sup>rd</sup> year. TRM</i>
<i>Respect</i>	<b>45</b>	9	5	8	5	1	<b>14</b>	0	3
<i>Discover</i>	<b>29</b>	0	0	1	4	2	0	8	<b>14</b>
<i>Nature</i>	<b>19</b>	1	2	2	3	<b>5</b>	2	2	2
<i>Symbolism</i>	<b>13</b>	0	0	1	0	0	0	2	<b>10</b>
<b>TOTAL</b>	<b>106</b>	<b>10</b>	<b>7</b>	<b>12</b>	<b>12</b>	<b>8</b>	<b>16</b>	<b>12</b>	<b>29</b>

**Respect for the Environment** has been supported throughout the literature (Kersteller et al., 2004; WYSETC, 2007; TNS Sofres, 2009; François LeCompte and Prim-Allaz, 2011) and has shown a predominant representation with this group of student travellers. This sub-theme however was predominately represented by the 5th year Small & Medium Enterprise group which generated an accumulation of images such as protecting the natural environment, applying innovative means to be sustainable and using pollution-free transport. These findings suggest a cognitive pattern where solutions have been presented to support and respect the environment. These solutions may come from an array of learned sources, such as their studies or family values as well as experienced sources, for example their different work placement experiences that have been accumulated by this is 5th year group of students.

**Discover and Symbolism** were represented predominantly by the 3rd year Tourism group. Discover was presented in the form of travelling to the unknown and the exotic, however the same group presented an affinity with the different trademarks of well-known destinations, such as the Statue of Liberty and Big Ben. These findings are to some extent rather contradictory. The group demonstrates their wish to experience the unknown, but need the familiarity of a destination's symbolism. This may also simply be their understanding of authenticity, which was also discussed in the verbatim, presenting what has been untouched and unknown along with symbols that create an authentic and true meaning for a destination.

**Nature** is the only sub-theme that had a contribution from all groups, denoting a consensus that an ethical tourist destination image is one where Nature is present. Nature tourism is presented in the literature (Mehmetogu, 2007; Luo & Deug's, 2008) and linked to the attributes of alternative tourism (Lovelock & Lovelock, 2013). These groups of respondents demonstrated Nature as being authentic, untouched, pure and fragile.

#### 4.5.3 POLITICAL THEME

The sub-themes of **Freedom** and **Inequality** in the Political Theme generated sensitive issues in Ethics and its application to Tourism. This theme generated 16 image citations in total, with 9 quotes to Freedom (including freedom of speech and political freedom) and 7 quotes being allocated to Inequality (including dual economies, rich and poor contrasts and accessibility). Table 3 presents the collage results from the individual groups.

**Table 22. Political Theme**

<i>Sub-Themes</i>	<i>TOT.</i>	<i>1st year. Bus</i>	<i>2<sup>nd</sup> year. Bus</i>	<i>3rd year. SCE</i>	<i>5th year. HR</i>	<i>5th year. LOG</i>	<i>5th year. PME</i>	<i>2<sup>nd</sup> year. TRM</i>	<i>3<sup>rd</sup> year. TRM</i>
Freedom	<b>9</b>	2	0	0	2	2	1	2	0
Inequality	<b>7</b>	2	0	1	2	0	0	2	0
<b>TOTAL</b>	<b>16</b>	<b>4</b>	<b>0</b>	<b>1</b>	<b>4</b>	<b>2</b>	<b>1</b>	<b>4</b>	<b>0</b>

Overall, 5 out of 8 groups cited Freedom with 4 citing inequality. The sub-themes were equally represented by the 1st year Business, 5th year Human Resources group and the 2nd year Tourism groups respectively. Although these results represent a small percentage of the overall findings, the collage images and verbatim that supported the images were rather profound, demonstrating the freedom to demonstrate and speech along with the unfairness of rights for medicine and the dual economies of many countries. This indicated the significance of ethics for this sample of student travellers. Politics and governance have been presented

and discussed in ethical tourism literature. However this has been principally from a legal perspective and the laws of industry as opposed to the influence of ethics on tourist destination image construction (Fennell, 2006).

#### 4.5.4 ECONOMIC THEME

The sub-theme **Industry** which incorporated buying local produce, creating employment and fair trade generated a small but interesting set of results from the collage verbatim. The total number of image citations was 8.

**Table 23. Economic Theme**

<i>Sub-Themes</i>	<i>TOT.</i>	<i>1st year. Bus</i>	<i>2<sup>nd</sup> year. Bus</i>	<i>3rd year. SCE</i>	<i>5th year. HR</i>	<i>5th year. LOG</i>	<i>5th year. PME</i>	<i>2<sup>nd</sup> year. TRM</i>	<i>3<sup>rd</sup> year. TRM</i>
Local Produce	<b>3</b>	0	0	2	0	1	0	0	0
Employment	<b>3</b>	0	0	1	2	0	0	0	0
Fair Trade	<b>2</b>	0	0	0	0	0	2	0	0
<b>TOTAL</b>	<b>8</b>	<b>0</b>	<b>0</b>	<b>3</b>	<b>2</b>	<b>1</b>	<b>2</b>	<b>0</b>	<b>0</b>

Five out of eight groups provided image citations for this research with the 3rd year Science group generating the highest amount of collage images (3). Supporting the local economy by purchasing local produce has been discussed in the literature (TNS Sofres, 2009; François LeCompte and Prim-Allaz, 2011), as has the importance of employing local residents (Lovelock & Lovelock, 2013). However the industry still has a way to go in incorporating this action and creating Fair-Trade possibilities for local entrepreneurs in Tourism.

## 4.6 GLOBAL ANALYSIS REVISITED

**Table 24.** Comparison of Collage Construction and Open Questions Results

<i>Results from Collage Construct of an Ethical Destination</i>	<i>Results from Open Questions of an Ethical Tourist Destination</i>	<i>Results from Open Questions of an Ethical definition</i>
<b>SOCIAL</b>		
<b>Respect for Others</b> <ul style="list-style-type: none"> <li>• Diversity is present</li> <li>• For Culture &amp; Customs</li> </ul>	<b>Respectful Behaviour</b> <ul style="list-style-type: none"> <li>• Diversity is present</li> </ul>	<b>Respect</b> <ul style="list-style-type: none"> <li>• For others</li> <li>• For Culture &amp; Customs</li> <li>• For Values</li> <li>• For Rules</li> </ul>
Culture is present	<b>Authentic</b> <ul style="list-style-type: none"> <li>• Culture is present</li> </ul>	
<b>Well being</b> <ul style="list-style-type: none"> <li>• Simple</li> <li>• Security</li> </ul>	Simple (opposite to mass) Security & Infrastructure in place	
Community		Action
<b>ENVIRONMENTAL</b>		
Respect for the ENV Discovering the ENV Symbolism	Respect for the ENV <b>Authentic</b> <ul style="list-style-type: none"> <li>• Discovery</li> <li>• Symbolism</li> </ul>	Respect for the ENV
<b>POLITICAL</b>		
Equality is present Freedom	Equality is present	
<b>ECONOMIC</b>		
Buying local produce Creating Employment	Supports local community	

When comparing the results from the Open Question answers and the Collage images, several similarities are found. Under the Social theme, Respect for Others, Respectful Behaviour and Respect (in general) are considered to be significant attributes given to an ethical destination. Respondents discuss respecting those around you, cultures and customs, differences of choice and diversity in the collage results, where discussion of having welcoming hosts, well behaved tourists and again, having diversity is cited in the open question of defining an ethical destination. This is also supported by the answers given for defining ethics, where the respondents cite respect for culture and customs, expressing the need for values and rules that are arguably associated with accepted and respectful behaviour.

Other similarities were found in Culture being present, enjoying simplicity (Wellbeing) and all things being simple as opposed to mass or luxurious. Feeling secure was an attribute that was referred to and demonstrated via images of the armed forces and having infrastructure in place. Finally the respondents cited actions in their defining of ethics which corresponds to the collage images of community and being aware.

Respect for the Environment had the highest representation for the Environmental theme by all three channels of information. This was supported by Discovery and symbolism, which was discussed under the attribute 'Authentic' in the open question verbatim.

There were fewer parallels found in the Political and Economic themes. The principal matches that were found were that equality should be present and that an ethical destination would be one that supports their local community which was equally found in the purchasing of local produce and creating employment in the collage findings.

The overall conclusion to be drawn from these comparisons is that for this group of respondents, an ethical tourist destination is predominately influenced by Social attributes that reflect respectful behaviour from both the host and visitor communities. Respecting the environment is associated with sustainable and responsible tourism, which is supported throughout the literature (Fennell, 2006; Lovelock & Lovelock, 2013). This result therefore supports and adds to the existing research in this domain. The Economic findings also resonate with the literature in providing for local populations (Fennell, 2006). However for this group of student travelers, their collage contributions could also be interpreted as a Social element in being fair and just to the local community, sustaining their social environment via employment and standard of living. Political is a theme that has emerged from this research. The political situations of tourist destinations has been researched (Sönmez & Sirakaya, 2002; Alvarez & Campo, 2014), however this theme has not been discussed, as with the other pillars in the alternative tourism literature, indicating an emerging area to the established domains in the literature.

#### **4.7 Cognitive, Affective and Conative Evaluations of an Ethical Tourist Destination's Image**

As discussed in chapter 2, the image constructs of a destination is composed of the cognitive and affective evaluations (Pike & Ryan, 2004; Lin, et al. 2007; Del Bosque & San Martin 2008) along with the overall or the holistic evaluation of the destination's image (Echtner & Ritchie, 1993; Baloglu & McCleary 1999; Beerli & Martin 2004).

Cognitive and the affective image evaluations have been discussed in an array of disciplines such as geography and environmental psychology (Burgess, 1978; Walmsley & Jenkins, 1993, in Baloglu & McCleary, 1999). However it was researchers Baloglu & McCleary (1999) who were among the earliest researchers to apply these constructs as well as the global image construct, to a tourist destination image. These authors empirically tested a destination image formation model, using path analysis, to evaluate an array of cognitive and affective determinants that were chosen from previous research in different disciplines. Results proved that destination image formation is influenced via internal factors such as tourists' characteristics and external stimuli such as information sources.

Beerli and Martin (2004) applied the same generic format (cognitive, affective and overall image constructs) to their post visit study of the Canary Islands. Like Baloglu and McCleary (1999), the researchers chose their measured cognitive and affective attributes from the literature. Results demonstrated that post-visit destination image is formed via information sources; primary (e.g. previous experience, intensity of visit) and secondary (induced, organic, autonomous information) along with the personal factors such as the tourists' motivations, vacation experience and socio-demographic characteristics influenced the formation of the destination's image.

Other studies have examined the role of cognitive and affective destination image components on destination positioning (Baloglu and McCleary, 1999; Pike & Ryan, 2008) on tourist satisfaction (Del Bosque & San Martin, 2008; Yuksel et al., 2010) and on destination choice (Lin et al., 2007; Alvarez & Campo, 2014). The majority of the above mentioned works selected their cognitive and affective image attributes from the literature applying a quantitative approach to measuring the different roles of influence in destination image.

As the literature has shown a gap in the application of ethics to the destination image construct, this doctoral research has taken an exploratory and qualitative approach to

identifying the cognitive, affective and conative evaluations to constructing an ethical destination image for tourism. The conative component of destination image has been considered by several researchers in destination image formation (Pike & Ryan, 2004; Yuksel et al., 2010) due to its importance and consideration for the cognitive and affective images in the overall intention to visit a destination.

The cognitive and affective components that emerged from the respondents' beliefs and feelings regarding an ethical tourist destination are listed in Table 24 below. The principal cognitive attributes are Respect for Others, Respect for the Environment, Community Support, Discovery of local experiences as well as Discovering the unknown. The importance of Infrastructure was cited; however the individuals still expected a destination that was untouched, with true representation, demonstrating authenticity via symbolism and a sense of culture. Finally the destination should have democratic values, which resonates with respect for others and supports the local population in benefiting from a sustainable economic environment.

**Fig 24. Principal components of an Ethical Tourist Destination**

<i>Cognitive Components</i>	<i>Affective Components</i>
<ul style="list-style-type: none"> <li>• <b>Respect:</b> Welcoming hosts, responsible tourists, tolerance, consideration, human rights.</li> <li>• <b>Respect for the environment:</b> Sustainability, pollution free transportation.</li> <li>• Assistance, support and community spirit</li> <li>• Discover culture, customs, local gastronomy, unknown and exotic places</li> <li>• Country's culture is present.</li> <li>• Infrastructure in place.</li> <li>• Authentic, pure and untouched nature.</li> <li>• True representation and symbolism.</li> <li>• Democratic.</li> <li>• Support of local economy.</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Wellbeing:</b> Feeling of peace, being true to oneself, enjoying the simple things in life, relaxing &amp; resourcing, developing oneself, feeling successful.</li> <li>• Feeling of belonging.</li> <li>• Feeling secure and safe.</li> </ul> <p style="text-align: right;"><i>Source: Author</i></p>

The affective components were found solely from the collages results, supporting this projective method of collecting information. Well-being was the sub-theme that generated the highest number of citations and image components. The principal attributes that emerged were having a feeling of peace, being true to one-self, enjoying the simple things in life and being able to relax and resource one-self. A sense of learning and developing oneself was linked to a feeling of being successful. Respondents also demonstrated affective feelings of affinity via images of belonging to a team, to a family, an associated group and to 'one' community. Finally an ethical destination would be where one felt secure and safe.

This qualitative data has produced affective attributes that may also correspond to tourists' motivations for visiting a specific destination or holiday choice. This is supported through the work of Baloglu and McCleary (1999) and Beerli and Martin (2004) who found that tourists' motivations were directly influenced by the affective images "of sun and sand" destinations.

There were overall some mixed answers to the importance of ethics in holiday choice. The majority of the respondents said that an ethical image did not have an impact on their choice; however several individuals said that they found the idea interesting and would consider choosing this type of holiday if the budget was correct. This indicates that price is an important factor for this segment of the market (Weeden, 2005) which is arguably unsurprising given the price sensitive nature of the student travel market. Other respondents however said that they had never truly thought about it before and it was the destination that they wished to visit that held more importance than an ethical holiday or an ethical image.

There is however some contradiction in these results. Several of the attributes given for an ethical destination were; a place to discover something new, meet the locals and where they could relax and resource. These correspond to the influencing factors given for holiday choice by the respondents; they are additionally supported by the survey carried out by WYSETC (2007) and the work of Xu et al. (2009) respectively. In conclusion, the motivations for holiday choice for this group of French student travellers resonate with the cognitive and affective image components given for an ethical tourist destination. The overall outcome nevertheless, is that the respondents do not recognise or perceive the influence of ethics or an ethical image as addressing their needs in their holiday choice.



## **4.8 Summary of Analysis and Interpretation of Findings**

This chapter has analysed and interpreted the results from the Open Questions and the Collage constructions that were presented by a young group of French student travellers. The results determine that there are three principal themes that are linked to Ethical tourism which are supported by the literature. Individual group analysis gave an overview and comparison of study year and specialization where in some cases, results could be linked to the specialization studied and personal education received. The overall findings however demonstrated that the groups were fairly similar in their responses, demonstrating homogenous characteristics that are easier to target and market.

Results from both the Open Questions and the Collage constructions were compared to give support in the overall findings with a final presentation of the cognitive, affective and conative evaluations of an ethical tourist destination image.

To conclude this doctoral research, the following section will provide a general overview of the discussions and findings of this work. This will provide evidence of the contributions that this thesis has presented and support the proposed ideas for further research.

## **General Conclusion, Contribution and Future Research**

The overall aim of this research was to evaluate how the French student travel market perceives the role of ethics in their formation of tourist destination image. The principal objectives have given grounding for an academic approach that has critically analysed the image constructs of a tourist destination and applied a conceptual framework that has been previously tested by renowned researchers in this domain (Baloglu & McCleary, 1999; Beerli & Martin, 2004; Lin et al., 2007). Furthermore, the research questions have given a precise pathway to achieving empirical results that address the overall aim of this doctoral research.

The role of the image concept in decision-making is a well researched area and the literature is generous with examples and justification to its importance (Echtner & Ritchie, 1991; 1993). Factors that have influenced the formation of image and its constructs; cognitive, affective and conative have also been well researched and cited predominately in the domain of tourist destination image. These factors are generally cited under external stimuli such as marketing communication and internal stimuli, for example one's socio-cultural background.

One influence that could be considered as both internal and external stimuli is ethics. The importance of ethics in company image and business behaviour is not a new concept. However, the role that ethics plays in the formation of a destination's image has not been addressed in the literature. This research has therefore contributed knowledge in the domain of marketing; particularly in the application of ethical image as a positioning tool and as a decision-making influence for consumers' in holiday choice.

This thesis provides an in-depth interpretation of the results from both the open questions that were asked during the focus group discussion and the collage representations (see chapter 4). Therefore, the following will present the principal findings that will conclude and address the research questions have enabled the completion of this work.

The overall conclusion to the results identified that an ethical tourist destination image would be principally influenced by social factors such as having mutual respect between host and tourist, and where diversity and acceptance of all were present. This communicates a sense of tolerance between cultures; however the verbatim also highlighted the importance of authenticity and the need for the destination's culture to be evident. This denotes a need for country identification and arguably differentiates one holiday destination from another. The

need for a destination to have a true uniqueness resonates with this young sample and culture is a prominent attribute that represents self, feeling of belonging and identity. All of these attributes were cited throughout the verbatim as being related to an ethical tourist destination image.

A sense of well-being had a very strong representation with a need for simplicity and security where one could be at peace, and enjoy the simple things in life. Discovering one's self along with developing and increasing knowledge were further collage attributes that were presented as defining an ethical tourist destination.

Environmental was the second most important theme that was considered to be the most influential in the ethical image of a tourist destination. Attributes such as respect for the environment and discovering the environment with, once again, the authenticity of destination symbolism was cited in both the open question verbatim and collage results.

Political and Economic were the final themes that were identified in the formation of an ethical destination image. Respondents cited the importance of equality and supporting community via purchasing local products and employing local residents.

Finally, the results determined that an ethical destination image is constructed primarily via affective attributes, such as Wellbeing (being at peace, discovering oneself) and having a feeling of belonging and being secure. These affective results were matched very closely by the Respect for Others and the Environment attributes that were listed and developed from one's cognitive learning and education. The hierarchical relationship between the constructs is fairly difficult to determine, especially as the frequency of results were very closely linked. It could be disputed that how one expects to feel in an ethical destination derives from one's educated, background and experience. This was noted throughout the verbatim. The conative evaluation generated some contradiction and requires further research which is discussed later in this section.

Several of these findings under the social theme have been found in the results of the WYSE (2007, 2013) surveys highlighting the travel motivations for the student travel market. Developing oneself and immersing with the locals was also found in recent work carried out by François Lecompte and Prim Allaz, 2011 and Prebensen and Lee, 2013 respectively. Although there is much discussion in the literature of respecting local values and host

communities, the need for diversity and presence of culture are not very obvious in academic literature. The best support to this finding was found in Article 2 of the Global Code of Ethics for Tourism (2009) where it states that when tourism is conducted with an open mind then mutual tolerance and knowledge of people's culture and diversity is an irreplaceable factor of self-education.

Respecting the environment is largely cited and supported by both academic authors (see François Lecompte & Prim Allaz, 2011; Brieu et al., 2011; Jamal & Camargo, 2014; Leroux, 2015) and Article 3 of the Global Code of Ethics for Tourism. It is clearly noted that this attribute is clearly identified with most, if not all forms of alternative tourism. Discovering the Environment however comes under the panel of exploring the unknown, the exotic and adventure. These findings could be aligned with some of the alternative tourisms that are on offer, however the collage results demonstrated a sense of carefree and searching for the unknown for this group of respondents, with discovering the environment relating back to 'self'.

The media's influence on political countries such as Russia and Israel has been researched by Stephchenkova and Eales (2011) and Alvarez and Campo (2014) respectively, but there is very little from the literature to support the Equality attribute that was found under the Political theme. To date, the principal pillars associated with Ethical Tourism are social, environmental and economic respectively. The results from this research highlight the need to enclose the political impacts that are associated with the tourism industry. This will provide a more holistic picture and may assist in the solutions required to generate ethical behaviour and sustainability in a highly political environment.

Finally, the results determine the need to support communities via economic avenues such as purchasing local produce and employing local residents. These are attributes that have received recent discussion by researchers François Lecompte and Prim Allaz (2011).

## **1. Contribution to Knowledge**

Tourist Destination Image is a rich domain, where the literature dates back more than four decades. Ethics as an influencing factor on the formation of destination image has not, as yet, been investigated, nor has ethics been specifically linked to the cognitive, affective and conative constructs of image. As consumers' needs and wants change and the factors that influence our thoughts and behaviour evolve, there will always be a need to understand how

these elements influence the image constructs of destination image. By applying and clarifying the dominating constructs and hierarchical relationship to forming an ethical image for a tourist destination, this research has added knowledge to the literature in this much researched domain.

Although there has been an application of projective collage techniques, (see Costa et al., 2003; Koll et al., 2010; Lapeyre & Bonnefont, 2012) this has been predominately carried out in areas other than that of tourist destination image formation. The literature has demonstrated the predominant use of quantitative, and more recently mixed methods in destination image research. Attributes are taken from previous research and/or tourism literature such as brochures and guidebooks to measure a destination's image and the conative influencing factors on holiday choice. This approach may arguably see some benefits when researching destinations that have similar product offerings although there may be the 'risk' of excluding important elements that have gone amiss by the researcher.

A qualitative approach along with projective techniques has given this research an 'honesty' that permits trustworthy results that have come directly from the French student traveller. The video recording of the discussion focus group and the presentation and interpretation of their collages has assisted in the transparency of the findings and helped to avoid research bias where possible.

The methodological approach used in this doctoral research has added to the somewhat limited contribution of qualitative research in the marketing of tourist destination image.

## **2. Managerial Implications**

Having an understanding as to how the French student travel market perceives the role of ethics on the formation of destination image generates a range of opportunities and implications for the future sustainable tourism activities.

There is a general consensus that cognitive image attributes relate to learnt knowledge that tends to be influenced by external stimuli such as education and cultural norms. This was also noted in the verbatim where respondents discussed norms, values and accepted behaviour. Affective attributes are developed principally by our expectations, and this was noted in the results where citations such as the need to feel 'well', 'secure', 'happy' and 'at peace' were cited. These affective attributes have arguably come from one's cognitive

learning where ethics is noted as being responsible, respectful and therefore ‘good’. It could be debated however that the affective image constructs have also come from external stimuli such as marketing communications and the positioning of particular tourism products. ***These results therefore stimulate opportunities that could be incorporated into product offerings to attract this opportunistic market via marketing communication tools, such as those found in the Open Question results, and that ‘touch’ the emotional construction of destination image.***

Although the overall conative result showed that ethics was not an influencing factor in holiday choice, there is a contradiction between the motivations found in previous research (WYSE, 2007, 2013) and by the verbatim disclosed by the respondents. This denotes the complexity of the subject area that could be compared to previous ethical consumer consumption research (see Bray et al., 2010; Davis et al., 2010; Papaoikonomou et al., 2011; Başgöse & Tektaş, 2012), where consumers’ statement of ethical importance does not relate to their consumption patterns. ***Management need to be aware of the subtlety of these finding and concentrate on the results that permit tangible recommendations.***

Ethics, or being ethical, resonates with rules, norms and being ‘good’ for this young group of student travellers - this may possibly be the opposite to how they perceive a holiday experience to be. ***The results show that there is sensitivity to being responsible and respectful with motivations to integrate and emerge, learn and discover. The industry could apply these findings in such a way that this ‘behaviour’ then becomes the ‘norm’.*** If the tourism industry wishes to be sustainable, then it needs to be strategic and intelligent with the resources that are available. Today’s ‘tourist’ could be tomorrow’s ‘guest’ if the communication and expectations for all stakeholders are clear. In general, people want to be respectful and ‘good’. However, many societies have created high expectations with many of today’s consumers having a rather unrealistic perception of the company – consumer exchange concept. For many the attitude is simply ‘if we pay, then we must be right’. It is not suggested that one should accept bad service or disrespectful behaviour, but let us make the exchange clear and fair, so that expectations are met and everyone in the process is left feeling satisfied and respected.

### **3. Future Research**

The results from this research have generated a range of propositions for future research in tourist destination image and consumer behaviour of ethical tourism products. The following

presents several of these research ideas with an indication of their future contribution to this research domain.

**(a) *Application of attribute results to specific destinations***

The attributes found could be applied to destinations that are interested in how the youth and student travel market perceive their image. It would also be useful for destination managers to have an understanding of how to effectively position their destination as a sustainable product.

**(b) *Understanding perceptions of different market segments***

The methodology could be applied to different segments of the tourist market. The results could be compared to the Youth and Student travel market to evaluate any differences between demographic groups. The same methodology could also be applied to different socio-cultural and socio-economic groups as well as different nationalities.

**(c) *Future research in understanding the gap between motivations and conative behaviour***

Like similar studies, the research results show a contradiction between ethical attitudes and consumption behaviour. The results from this research could provide a basis to further investigate how ethical destination images resonate with holiday motivation and choice.

**(d) *Qualitative research into actual holiday behaviour of the Youth and Student Travel Market***

Research has been carried out by student bodies such as the WYSE. However this has been from a purely quantifiable approach, where the objectives were to measure behaviour and consumption as opposed to understanding why and how. A qualitative approach such as semi-structured interviews would provide a more in depth understanding of holiday behaviour from this opportunistic market.

**(e) *Generalisation of results***

The attributes found could be used to measure and generalise results from a larger geographical population in France. However, due to the personal and subjective nature of the research topic, there may be some consideration of using attributes from previous research. The student travel market is largely homogeneous in character and the attributes from this research could disputably be applied to a larger sample. However, this would need to be considered by the researcher and the objectives of the research.

To conclude, this research attempted to provide an insight to the application of ethics in tourist destination image formation and its influence on holiday choice. Both ethics and image are highly complex with the literature demonstrating and explaining the difficulty in defining and working with these concepts. Researching tourist destination image is useful for a range of disciplines. Academics from different backgrounds have benefited from results that assist in environmental planning to the marketing of images that attract existing and new visitors every year. The ethics concept was initially a complicated area for both the researcher and this young group of student travellers. However, the use of collages and open discussion facilitated the task to obtain results that addressed the aim, objectives and research questions of this work. Ethical Tourism or preferably for some, ethics in tourism, is a controversial subject that will undoubtedly continue to raise questions that will merit further research in an industry where '*doing good*' is a key factor across social, environmental, economic and political pathways.



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# APPENDICES

## Appendix 1. Themes and Sub-themes from Open Quest. Defining Ethics.

<i>OCCURRENCES ANALYSIS - NUMBER OF QUOTATIONS</i>										
THEMES	SUB THEMES	No of QTS	1ST YR BUS	2ND YR BUS	3RD YR SC	5TH YR LOG	5TH YR HR	5TH YR PME	2ND YR TM	3RD YR TM
<b>Definition of Ethics: DE</b>										
<b>DE/RESPECT</b>	DE/RESPECT	<b>9</b>	0	3	2	2	0	1	0	1
<b>DE/RESPECT/</b>	DE/RESPECT/VALUES	<b>5</b>	2	2	0	0	0	1	0	0
	DE/RESPECT/OTHERS	<b>19</b>	1	5	3	2	2	6	0	0
	DE/RESPECT/SELF	<b>4</b>	0	1	0	1	0	2	0	0
	DE/RESPECT/RULES	<b>6</b>	0	3	1	0	0	1	0	1
	DE/RESPECT/ACQUIRED	<b>1</b>	0	1	0	0	0	0	0	0
	DE/RESPECT/ENVIRON	<b>4</b>	0	1	2	0	0	1	0	0
	DE/RESPECT/CUL&CUS	<b>5</b>	0	0	3	0	0	1	0	1
<b>TOTAL RESPECT</b>		<b>53</b>	<b>3</b>	<b>16</b>	<b>11</b>	<b>5</b>	<b>2</b>	<b>13</b>	<b>0</b>	<b>3</b>
<b>DE/VALUES</b>	DE/SOCVAL	<b>9</b>	4	1	1	1	1	1	0	0
	DE/PERSVAL	<b>16</b>	1	1	1	3	6	3	0	1
	DE/COMPANYVAL	<b>10</b>	0	1	0	6	2	1	0	0
<b>TOTAL VALUES</b>		<b>35</b>	<b>5</b>	<b>3</b>	<b>2</b>	<b>10</b>	<b>9</b>	<b>5</b>	<b>0</b>	<b>1</b>
<b>DE/NORMS</b>	DE/NORMS	<b>9</b>	1	0	1	1	2	0	4	0
<b>DE/NORMS/</b>	DE/NORMS/EVOLVE	<b>4</b>	2	2	0	0	0	0	0	0
	DE/NORMS/EDUCATION	<b>3</b>	0	0	1	0	2	0	0	0
	DE/NORMS/RULES	<b>10</b>	0	0	2	0	1	2	3	1
<b>TOTAL NORMS</b>		<b>25</b>	<b>3</b>	<b>2</b>	<b>4</b>	<b>1</b>	<b>5</b>	<b>2</b>	<b>7</b>	<b>1</b>
<b>DE/ACTION</b>	DE/ACTION	<b>11</b>	2	0	0	1	4	2	2	0
	DE/AC/AWARE	<b>9</b>	0	0	0	2	3	2	2	0
<b>TOTAL ACTION</b>		<b>20</b>	<b>2</b>	<b>0</b>	<b>0</b>	<b>3</b>	<b>7</b>	<b>4</b>	<b>4</b>	<b>0</b>
<b>TOTAL Define Ethics</b>		<b>133</b>	<b>13</b>	<b>21</b>	<b>17</b>	<b>19</b>	<b>23</b>	<b>24</b>	<b>11</b>	<b>5</b>

## Appendix 2. Themes and Sub-themes from Open Quest. Defining and Ethical Tourist Destination

<i>OCCURRENCES ANALYSIS - NUMBER OF QUOTATIONS</i>										
THEMES	SUB THEMES	No of QTS	1ST YR BUS	2ND YR BUS	3RD YR SC	5TH YR LOG	5TH YR HR	5TH YR PME	2ND YR TM	3RD YR TM
<b>Definition of an Ethical Tourist Destination: DETD</b>										
	DETD/POSSETHICALDES	8	0	2	1	5	0	0	0	0
	DETD/SUPPORT LOCAL	8	0	0	1	3	1	3	0	0
	DETD/SIMPLE	7	1	0	0	4	1	0	1	0
<b>DETD/RESPECT</b>										
	DETD/RESPECTENV	18	6	3	6	1	1	0	0	1
<b>DETD/RESP/BEHAVIOUR</b>										
	DETD/WELCOMEHOSTS	2	0	1	1	0	0	0	0	0
	DETD/BEHAVTOURISTS	9	0	0	0	7	1	1	0	0
	DETD/RESPECTMANKIND	3	0	3	0	0	0	0	0	0
	DETD/EQUALITYPRESENT	1	0	0	1	0	0	0	0	0
	DETD/DIVERSITYPRESENT	2	0	0	2	0	0	0	0	0
<b>TOTAL RESPECT BEHAVIOUR</b>		17	6	4	4	7	1	1	0	0
<b>TOTAL RESPECT</b>		35	12	7	10	8	2	1	0	1
<b>DETD/AUTHENTIC</b>										
	DETD/DISCOVERY	5	0	0	0	0	1	1	0	3
	DETD/SYMBOLS	2	0	0	0	0	0	0	0	2
	DETD/TRUEREPRESENT	3	0	0	0	0	1	0	1	1
<b>DETD/AUTH/HERITAGE</b>										
	DETD/CUSTOMS	2	0	0	0	0	0	0	1	1
	DETD/CULTURE	7	2	0	0	0	2	0	2	1
	DETD/HISTORY	1	0	0	0	0	0	0	1	0
<b>TOTAL AUTHENTIC</b>		20	2	0	0	0	4	1	5	8
<b>DETD/INFRASTRUCTURE</b>										
	DETD/ACTIVITIESPRESENT	7	0	0	0	3	1	3	1	0
	DETD/INFRAPRESENT	4	0	2	1	0	0	0	1	0
<b>TOTAL INFRASTRUCTURE</b>		11	0	2	1	3	1	3	2	0
<b>DETD/COUNTRIES</b>										
	DETD/IRELAND	5	0	1	4	0	0	0	0	0
	DETD/DENMARK	1	0	1	0	0	0	0	0	0
	DETD/ENGLAND	1	0	1	0	0	0	0	0	0
	DETD/SCOTLAND	1	0	1	0	0	0	0	0	0
	DETD/SWEDEN	3	0	1	1	0	0	1	0	0
	DETD/CANADA	1	0	0	0	0	0	1	0	0
	DETD/EXUSSR (culture)	1	0	0	0	0	0	1	0	0
	DETD/SCANDINAVIAN	1	0	0	0	0	0	1	0	0
	DETD/AFRICA	1	0	0	0	0	0	0	1	1
	DETD/MADAGASCAR	1	0	0	0	0	0	0	1	0
	DETD/GREECE	1	0	0	0	0	0	0	1	0
<b>TOTAL COUNTRIES</b>		17	0	5	5	0	0	4	3	1
<b>TOTAL Define Ethical TDI</b>		106	15	16	18	23	9	12	11	10

### Appendix 3. Themes and Sub-themes from Open Quest. Responsible for Image.

<b>OCCURRENCES ANALYSIS - NUMBER OF QUOTATIONS</b>										
THEMES	SUB THEMES	No of QTS	1ST YR BUS	2ND YR BUS	3RD YR SC	5TH YR LOG	5TH YR HR	5TH YR PME	2ND YR TM	3RD YR TM
<b>Responsibility for Image: RI</b>										
	RI/INDUSTRY	11	3	0	2	1	3	1	0	1
	RI/LOCALS	10	1	1	3	0	0	1	2	2
	RI/TOURISTS	8	1	0	0	4	0	0	1	2
<b>RI/GOVERNMENT</b>	RI/GOVERNMENT	9	1	1	2	2	1	0	1	1
<b>TOTAL RI</b>		38	6	2	7	7	4	2	4	6
<b>Application of CSR/Ethics:</b>										
	CSR/MKTINGTOOL	15	1	3	3	3	3	0	0	2
	CSR/OFFEREDFACILITIES	3	0	1	0	1	0	0	0	1
	CSR/INTERNALRULES	4	0	2	0	1	0	0	0	1
<b>TOTAL CSR</b>		22	1	6	3	5	3	0	0	4
<b>TOTAL Responsible for Image</b>		60	7	8	10	12	7	2	4	10

### Appendix 4. Themes and Sub-themes from Open Quest. Influencing Factors.

<b>OCCURRENCES ANALYSIS - NUMBER OF QUOTATIONS</b>										
THEMES	SUB THEMES	No of QTS	1ST YR BUS	2ND YR BUS	3RD YR SC	5TH YR LOG	5TH YR HR	5TH YR PME	2ND YR TM	3RD YR TM
<b>Influencing Factors on Building of TDI: IFBI</b>										
<b>IFBI/ MACRO ENVIRONMENT</b>	IFBI/POLITICAL	9	3	0	0	0	1	3	1	1
	IFBI/ENVIRONMENT (includes climate)	5	0	0	1	1	0	0	1	2
	IFBI/SOCIAL (includes age, religion, culture, education)	16	3	0	0	7	2	1	1	2
<b>TOTAL MACRO ENVIRONMENT</b>		30	6	0	1	8	3	4	3	5
<b>IFBI/EXT STIMULI</b>	IFBI/INTERNET (includes Forum/Blogs/Websites)	21	4	6	0	2	0	0	4	5
	IFBI/MEDIA (includes PUB/TV/Magazines/Photos)	17	0	1	5	1	2	1	3	4
	IFBI/DOCS	11	1	1	1	0	1	1	4	2
	IFBI/FILMS	7	0	1	1	0	5	0	0	0
	IFBI/WOM (from Friends/Family)	10	2	2	1	1	0	0	2	2
<b>TOTAL EXT STIMULI</b>		66	7	11	8	4	8	2	13	13
<b>TOTAL</b>		96	13	11	9	12	11	6	16	18

### Appendix 5 Themes and Sub-Themes from Collage Results



OCCURRENCES ANALYSIS COLLAGE - NUMBER OF QUOTATIONS												
THEMES	SUB THEMES	1ST YR BUS	2ND YR BUS	3RD YR SCIENCE	5TH YR HR	5TH YR LOG	5TH YR PME	2ND YR TOURISM	3RD YR TOURISM	OCCURR NB QUOTES	% of Freq.	
Social: SOC	SOC/DISCOVER	0	0	7	1	6	4	5	9	32	16,41	
	SOC/RESPECT FOR OTHERS	3	14	5	5	4	14	2	4	51	26,15	
	SOC/COMMUNITY (includes aware and action)	7	4	0	2	9	14	3	0	39	20,00	
	SOC/CULTURE	1	1	0	3	1	3	5	7	21	10,77	
	SOC/WEELBEING	0	12	7	0	0	4	17	12	52	26,67	
TOTAL SOCIAL		11	31	19	11	20	39	32	32	195	100,00	
Environmental: ENV	ENV/NATURE	1	2	2	3	5	2	2	2	19	17,92	
	ENV/DISCOVER	0	0	1	4	2	0	8	14	29	27,36	
	ENV/SYMBOLISM	0	0	1	0	0	0	2	10	13	12,26	
	ENV/RESPECT	9	5	8	5	1	14	0	3	45	42,45	
TOTAL ENVIRONMENT		10	7	12	12	8	16	12	29	106	100,00	
Political: POL	POL/INEQUAL (Dual Economies, Rich & Poor Contrasts, Accessibility)	2	0	1	1	0	0	1	0	5	31,25	
	POL/FREE (includes FoS, Political Freedom)	2	2	0	4	0	1	2	0	11	68,75	
TOTAL POLITICAL		4	2	1	5	0	1	3	0	16	100,00	
Economic: ECON	ECO/INDUSTRY (includes buying local produce, creating employment, Fair Trade)	0	0	3	2	1	2	0	0	8	100	
TOTAL ECONOMIC		0	0	3	2	1	2	0	0	8	100	

## Appendix 6. Verbatim and Collage example from the 2<sup>nd</sup> Yr. Business group.

### *FOCUS GROUP - Deuxième Année, Gestion 6 personnes dont 5 filles et 1 Garçon*

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**Modérateur** : Quels impacts pensez-vous avoir eu sur le dernier lieu de vacances où vous êtes allés ?

*Tous ont du mal à comprendre la question.*

**Modérateur** : Alors déjà dans quel pays es-tu partie pour les dernières vacances ?  
(s'adressant à Mégane)

**Mégane** : Je suis partie en Hollande.

**Modérateur** : D'accord. Et quels sont les impacts que tu penses avoir eu sur le pays ?

**Mégane** : Alors premièrement c'était avec des amis donc ce n'était pas dans le cadre famille. C'était un moment plus ouvert où l'on pouvait faire un peu ce que l'on voulait. C'était un pays que l'on ne connaît pas du tout et ce que cela nous a apporté après...euh... des souvenirs, de la culture.

**Modérateur** : Ça c'est ce que la destination a eu comme impact sur toi. Mais quels impacts as-tu eu sur elle ?

**Mégane** : En négatif, c'est du regret, c'est le regret de certaines choses que l'on aurait pu faire qui aurait pu être mieux, après c'est le regret d'avoir dépensé une certaine somme. Et en positif c'est vraiment le souvenir et l'enrichissement que l'on a eu pendant c'est quelques jours.

**Modérateur** : Mais cela c'est encore ce que ces vacances ont fait pour toi, qu'est-ce que tu as eu comme impact sur la destination ?

**Mégane** : Mais les impacts que j'ai eu moi sur le voyage ? Sur les personnes ? Et bien une personne dans le groupe qui a peut-être ramené plus de souvenirs. Je ne pense pas avoir eu d'impact sur l'environnement. On était chez la grand-mère d'une amie donc on s'est plutôt restreint, on était obligé de faire plus attention. Après si on avait été dans un hôtel c'est sûr que l'on aurait pris des bains mais là on était dans le cadre de la grand-mère qui nous logeait gratuitement donc on devait rester assez droits.

**Modérateur** : D'accord, je comprends. Donc maintenant on va essayer de définir l'éthique d'abord, qu'est-ce que c'est pour vous ?

**Solène** : C'est une sorte de respect.

**Mégane** : Pour moi c'est quelque chose qui est droit, qui est correct.

**Solène** : Oui, voilà, dans le respect de certaines règles, de certaines valeurs.

**Marine** : Qui n'écrase pas les autres, qui respecte les autres.

**Sébastien** : Pour moi, l'éthique c'est déjà se conforter à des règles primaires, enfin des règles peut-être un peu bête mais c'est attendre de manger avant que tout le monde soit servi, que tout le monde soit à table, cela va passer par la galanterie. Des règles aussi que l'on m'a enseignées quand j'étais petit, comme par exemple que lorsque l'on est sur un trottoir ce sera toujours le garçon qui sera du côté route. Ou sinon il peut aussi y avoir des entreprises qui sont éthiques en respectant l'humain et pas juste l'argent.

**Mégane** : Oui en fait c'est du respect !

**Coralie** : Oui mais je pense que tu as aussi un respect que... pas seulement celui qu'on nous a inculqué, je pense qu'il y a aussi un respect que tu acquières...

**Marine** : Que tu as en toi ?

**Coralie** : Oui aussi un que tu as en toi mais tu l'as en toi parce que tes parents mine de rien t'auront influencé. Je parlais plus d'un respect que tu acquières en développant ta personnalité. Par exemple, à 18, 19, 20 ans on a quand même des personnalités que l'on a forgées en dehors de nos parents. Pour moi l'éthique c'est aussi le respect de l'environnement et ça c'est plus moi qui l'ai inculqué à mes parents. Donc pour moi ça ne vient pas que des parents, c'est quelque chose que tu développes en te développant.

**Solène** : Après cette éthique ça dépend aussi de la personnalité que tu as et de ton environnement. Parce que quelqu'un qui va travailler dans une grande entreprise, qui va être soumis au stress, il n'aura pas la même éthique que par exemple ma mère qui est infirmière et elle a forcément une bonne éthique à respecter parce qu'elle est en contact tous les jours avec des gens, avec des malades donc ce ne sera pas la même éthique que nous.

**Marine** : Ca dépend du milieu dans lequel on évolue.

**Maéva** : Jusqu'à maintenant rien mais...

**Modérateur** : Est-ce que tu es d'accord avec tes camarades ?

**Maéva** : oui mais j'ai du mal à comprendre ce que c'est. C'est pour moi la politesse, le respect, les valeurs qu'on a.

**Coralie** : Après je pense que ça a aussi une connotation un peu négative dans le sens où ce qui est éthique c'est être dans la normale, être dans les règles et quelqu'un qui va sortir de ces règles risque d'être considéré comme non-éthique alors qu'il est tout simplement lui sans que ça est un effet négatif sur les autres.

**Maéva** : Non moi je ne suis pas d'accord parce que pour moi éthique c'est quelqu'un qui est respectueux

**Coralie** : Mais je ne te parle pas seulement du côté respectueux de l'éthique. Dans le sens où il faut vraiment respecter les règles pour être éthique. Donc quelqu'un qui va un peu sortir de ces normes réglées, qui va se dire...

**Mégane** : Mais tu entends quoi par règles ?

**Coralie** : Les règles de vie par exemple ça je comprends mais une personne peut-être super gentille, elle peut être éthique dans le sens où quand tu auras besoin d'elle, elle sera là, ce sera une personne droite qui aura le respect des gens mais qui ne va pas forcément le montrer de la

même façon que ce que toi tu entends par personne droite et personne qui te respecte.

**Marine** : Oui mais une personne respectueuse n'est pas forcément une personne éthique.

**Sébastien** : Oui ce n'est pas faux.

**Coralie** : Oui mais je parle par rapport au règles.

**Modérateur** : Et est-ce que c'est possible pour une destination d'avoir une image éthique ?

**Sébastien** : Oui

**Solène** : Oui

**Mégane** : Non

*Les autres semblent perplexes.*

**Sébastien** : Ca dépend s'il y a un effet de mode comme « le tourisme vert », le « tourisme écologique », quand on est dans la forêt, qu'on se rapproche de la nature. Et aussi avoir un personnel dans les hôtels qui est accueillant, qui a des valeurs humaines. J'ai vu ça quand je suis parti en vacances sur un bateau, bon qui a coulé depuis...(Rires)...le personnel était formé à être, ou à faire croire tout du moins qu'ils étaient proches des clients, qu'ils étaient là pour eux, etc.

**Mégane** : Mais ce n'est pas éthique ça c'est faux, c'est un « paraître-éthique ».

**Solène** : Non, moi je reviens sur l'idée de Seb quand il dit qu'il avait le personnel comme par exemple tout ce qui est office du tourisme, les différentes infrastructures dans une ville, comme à la plage les sauveteurs, etc. je trouve que c'est utile pour une destination, ça montre qu'elle met en place des infrastructures pour renseigner au mieux les clients et ils ne sont pas obligés de le faire puisque cela ne leur rapporte rien de plus. Mais ils le font justement pour leur image et pour leur image éthique.

**Maeva** : J'aurais pensé aussi à une ville qui est aussi très propre, très soignée où on fait attention au paysage.

**Sébastien** : En Croatie, il y a une ville que j'ai visitée, j'étais dans la vieille ville où il y avait des pavés blancs, j'ai jeté ma cigarette par terre et on est repassé peut-être 2 minutes après elle n'y était plus. Il y avait en fait plein de gens employés pour garder les espaces publics impeccables.

**Modérateur** : Et il t'a dit quelque chose celui qui a ramassé ta cigarette ?

**Sébastien** : Je ne lui ai pas dit parce que lorsque l'on est repassé il n'y avait personne. Et c'est après en regardant un peu que l'on s'est rendu compte qu'il y en avait de partout qui continuaient à nettoyer.

**Coralie** : Et tu l'as refait ?

**Sébastien** : Non pas là-bas mais à Nice oui, à Monaco pendant notre stage par contre non je ne le faisais pas. Au départ je ne l'ai plus fait pendant un petit bout de temps mais là j'ai repris les mauvaises habitudes.

**Coralie** : Ca va aussi avec le fait que bon la première fois tu as vu les personnes qui nettoyaient donc tu t'es dit que ce n'était pas respectueux pour eux. Après c'était, à Monaco par exemple, c'était juste que lorsque tu regardes la ville, elle est propre et puis aussi à Monaco tu peux te prendre un PV pour ça ! Dans ce cas-là ce n'est pas vraiment par éthique parce que là c'était par peur du PV.

**Modérateur** : Alors est-ce qu'on devient éthique parce qu'on a peur ? Ou est-ce que c'est quelque chose qui est en nous ?

**Mégane** : Pour moi l'éthique je la vois plus par rapport à la personne, c'est en nous. Après par rapport aux règles, c'est plus par rapport aux conséquences.

**Coralie** : Je pense qu'il n'y a pas que ça, il n'y a pas que le fait de respecter les autres. Il y a aussi le regard des autres qui joue énormément aussi. Si tu fais les choses par rapport aux autres, c'est la volonté de suivre le mouvement.

**Modérateur** : Pouvez-vous me donner des exemples de destinations éthiques ?

Mégane : Moi non.

*(Les autres : longue hésitation)*

**Modérateur** : Et si on commençait par L'Europe ?

**Mégane** : La Suède

**Sébastien** : L'Irlande

**Solène** : Le Danemark

**Maeva** : L'Angleterre

**Modérateur** : L'Angleterre c'est un peu vaste pour moi...

**Sébastien** : L'Ecosse, enfin ça ressemble à l'Irlande.

**Mégane** : Oui en fait les pays du Nord à part l'Angleterre pour ma part.

**Modérateur** : Pourquoi est-ce qu'ils ont une image éthique ?

**Sébastien** : On voit qu'ils sont plus respectueux que chez nous. Je suis allé plusieurs fois chez l'habitant en Irlande, rien que dans l'accueil, ça se voit qu'ils mettent plus en avant leurs valeurs. J'ai fait la même chose en Bretagne, les gens, enfin les français en général, sont plus renfermés, moins cordiaux. Ça se voit aussi dans les cafés, les restaurants. C'est « moi je fais mon boulot parce que je veux mon salaire à la fin du mois ». Alors que je vois dans les pays du nord ou même en Allemagne où je suis allé récemment à Berlin, les gens sont très souriants, très ouverts.

**Modérateur** : Donc si je devais interpréter, pour vous l'éthique c'est d'être ouvert, accueillant...

**Mégane** : Même il y a une image de la Suède, la Norvège, ils ont vraiment une image de respect par rapport à la nature, à l'homme. L'Europe du nord ce sont de grands espaces dont

on prend soin. On a plus une image de luxe, calme et volupté. Même leur niveau de vie, on a l'impression qu'il est beaucoup mieux, par rapport à la condition de l'homme aussi.

### **Modérateur : Et si je parle de l'Inde ?**

**Tous** : Non

**Sébastien** : Rien que le fait qu'il y ait des castes empêche la relation à l'autre.

**Mégane** : Et même dès qu'il y a autant de pollution, c'est qu'il n'y a pas d'éthique, je pense. On ne voit pas par exemple les Etats-Unis en tant qu'éthique parce qu'il y a beaucoup de villes, de voitures, de pollution. C'est pour ça que pour l'Europe du nord on n'a pas l'image de routes et de bâtiments. On a une image de grands espaces.

**Coralie** : Après pour l'Inde, ce que je trouve éthique en Inde, c'est le respect qu'ils ont de la nature, des animaux car Dieu vient de la nature. Nous on a un rapport de domination avec la nature « je te mange, toi tu ne me mangeras jamais ». Ce n'est pas le même lien du tout. Ils ont des rituels avant de manger des animaux et ça c'est parce qu'ils ont un respect et donc ils vont les sauvegarder un maximum. Nous on dévaste sous prétexte qu'on en a besoin sans se soucier de l'avenir.

### **Modérateur : Et l'Afrique ?**

**Solène** : Pas vraiment.

**Sébastien** : si justement !

*Marine et Mégane sont d'accord avec Sébastien.*

**Marine** : Ils sont hyper pauvres mais pourtant ils ont des valeurs, un code, des respects.

**Coralie** : Moi je trouve au contraire qu'il y a deux visions de l'Afrique. Il y a celle où on voit les petits villages qui sont dans la galère mais à côté de ça il y a les dirigeants qui gagnent des millions, il y a beaucoup de corruption et donc ça ce n'est pas éthique du tout. Puisqu'au contraire c'est prendre aux dépens du peuple.

**Mégane** : En gros, il y a une éthique au niveau du peuple mais pas au niveau des entreprises.

**Coralie** : Pas seulement des entreprises plus du gouvernement. En fait, il y a vraiment une différence énorme entre les pauvres qui eux vont, malgré justement le fait qu'ils soient en galère tous les jours, garder un contact très fort avec la nature, le respect d'autrui et l'entraide. Alors que par contre dans les classes hautes il n'y a aucun respect des autres au final. On prend pour prendre et même si j'ai des milliards sur mon compte que je n'aurai jamais le temps de tout dépenser avant ma mort, je ne donnerai quand même jamais aux autres.

**Solène** : Après en Afrique, ils sont pauvres, ils ne sont pas très développés. Moi j'ai vu beaucoup de reportages à la télé où dans les petits villages ils ne sont pas très développés. Ils lapident une femme parce qu'elle a regardé son voisin, personnellement je ne trouve pas ça très éthique.

**Mégane** : Mais ça c'est par rapport à la culture, à la religion.

**Solène** : Oui mais une religion doit être éthique aussi. Enfin bref, pour moi l'Afrique c'est tout sauf éthique.

**Mégane** : Je ne sais pas mais pour être déjà allée en Afrique, ils n'ont rien, ils s'amuse d'un rien, ils ont la joie de vivre tout le temps.

**Solène** : Après ça dépend où tu vas. Parce que tu peux très bien aller dans des régions de France ou dans des villes de France où les gens sont très contents de ce qu'ils ont malgré qu'ils n'ont pas grand-chose donc c'est applicable partout.

**Modérateur** : Est-ce que c'est important pour vous l'image éthique d'une destination touristique pour le choix de vos vacances ?

**Solène** : Non

**Mégane** : Non

**Sébastien** : Oui, je ne cherche pas à tout prix à aller dans une destination éthique mais c'est quelque chose que je prends en compte. Je préfère aller en Irlande plutôt qu'à New York car je préfère avancer dans un esprit d'entraide, de respect.

**Modérateur** : Est-ce que la culture de la population locale influence l'éthique de la destination?

**Mégane** : Oui cela a un impact sur leur comportement envers les autres donc la culture y fait beaucoup. Et cela peut être une culture de région, comme une culture de pays, on n'a pas du tout la même façon de voir les gens et d'agir avec eux dans les Alpes-Maritimes ou à Paris ou en Bretagne ou en Corse.

**Modérateur** : Est-ce que l'éthique c'est quelque chose d'authentique pour vous ?

*Hésitation de tous.*

**Mégane** : Ah oui.

**Solène** : Oui car c'est la façon dont une personne va réagir, c'est forcément authentique car on ne peut pas tricher avec ça.

**Modérateur** : Et d'où ça vient ?

**Solène** : De l'éducation, de la situation dans laquelle on évolue, des gens qui sont autour de nous.

**Coralie** : Je pense qu'au contraire on peut tricher avec ces choses-là car ça fait partie de nous et on peut très bien ne pas le montrer et réagir totalement différemment. Après oui, il y a des choses sur lesquelles on ne peut pas tricher, si on a le respect de l'environnement, on va respecter l'environnement. Mais il y a certaines choses que l'on ne va pas faire. Par exemple, pour moi ce qui est éthique aussi c'est de défendre ce genre de chose puisque c'est éthique pour nous donc si on ne le défend pas c'est que d'un certain côté on va nier notre éthique et parfois on voit des gens qui ne respectent pas leurs principes parce qu'ils sont en société, par pression de la société ou du groupe par exemple.

**Modérateur** : Et vous les filles, c'est important l'image éthique d'une destination lorsque

**vous choisissez vos prochaines vacances ?**

**Marine** : Pour moi ce n'est pas important qu'une destination ait une image éthique, si c'est un endroit où j'ai envie d'aller, ce n'est pas essentiel.

**Modérateur** : Quels sont les facteurs qui donc influencent votre choix ?

**Solène** : La destination, le pays, le soleil, la plage.

**Maeva** : Le paysage, la culture.

**Modérateur** : Quelles sont vos attentes quand vous partez en vacances ?

**Mégane** : Se reposer, découvrir autre chose.

**Maeva** : Voir des paysages que je n'ai jamais vus en France.

**Sébastien** : Moi qui suis déjà parti ça serait pour approfondir des destinations. Par exemple, l'Irlande où je suis allé plusieurs fois je voudrais vraiment y retourner pour approfondir la culture, pour avoir une vraie connaissance, de découvrir tous les paysages, des comtés entiers à voir. En fait, toutes ces choses-là, ça me fait rêver.

**Modérateur** : Et toi Marine, qu'est ce qui influence ton choix de destination ?

**Marine** : Alors, ce qui se passe dans le pays, les activités, le climat, la mentalité des gens un peu.

**Sébastien** : Ne pars pas aux Etats-Unis alors !

**Marine** : Non justement les Etats-Unis sont réputés pour avoir une mentalité pas géniale mais c'est super attirant : il y a pleins de films connus, pleins de villes connues, etc.

**Coralie** : Après c'est aussi une envie de découvrir. Par exemple, tu parles des Etats-Unis, l'année prochaine je pars au Etats-Unis et je me dis que c'est bien beau tout ce que l'on entend mais dans ce cas si tu écoutes ce que l'on dit sur les français à l'étranger alors on ne se lave qu'une fois par semaine et je n'ai pas l'impression de me laver qu'une seule fois par semaine. Donc ce que je veux dire c'est que ce ne sont que des suppositions, c'est ce que tu as entendu donc pour moi il faut aller vérifier sur place pour chaque pays. Donc je pourrais très bien aller dans chaque pays pour me faire ma propre opinion sur chacun d'eux. Ce n'est pas spécialement chercher si c'est éthique ou non, c'est me faire ma propre et après je pourrai dire si c'est un pays éthique par rapport à ce que j'ai vécu, par rapport à ce que j'aurai ressenti par rapport aux gens, au gouvernement aussi, les mesures qui sont prises.

**Modérateur** : Mais souvent dans votre génération il y a aussi un facteur prix, non ?

**Mégane** : Ah si, oui totalement. Par exemple tout ce qui est Australie, Nouvelle-Zélande et Etats-Unis c'est extrêmement cher donc c'est pour ça que les gens se réfugient en Europe.

**Modérateur** : Où et comment prenez-vous des informations concernant une destination ?

**Mégane** : Internet.



*Accords de tous.*

**Mégane** : Les brochures, les catalogues FRAM etc.

**Sébastien** : Les expériences des autres, amis.

**Coralie** : L'avis des parents aussi parce que je pense qu'on écoute tous encore énormément nos parents. Pas sur des destinations proches comme l'Italie ou l'Espagne mais sur des destinations plus éloignées on va leur demander plus leur avis et ce qu'ils en pensent réellement et avoir aussi des conseils.

**Modérateur** : Et qui est responsable de l'image des destinations touristiques ?

**Coralie** : Le gouvernement.

**Solène** : La population locale parce que nous les français par exemple on n'a pas la réputation d'être accueillant donc c'est vrai que dans la rue lorsque l'on voit des gens qui cherche quelque chose, on ne va pas forcément s'arrêter pour les aider, etc. Alors que si tout le monde le faisait lorsque les étrangers rentreraient dans leur pays, ils diraient que les français sont accueillants et donc à force cela donne une bonne image du pays.

**Mégane** : Oui mais apparemment ce n'est pas vraiment l'image de la population qui compte puisque la preuve la France reste le pays le plus touristique. C'est plus pour le luxe que dégage la France avec la Tour Eiffel, etc.

**Coralie** : Oui mais après je pense qu'il y a aussi beaucoup de gens qui vont être comme moi et qui ne vont pas rester sur des « on dit que les français ne sont pas très accueillants » et venir voir par eux-mêmes. Il y a aussi les films, les reportages, etc...

**Modérateur** : Et quelle est la source d'information qui vous paraît la plus importante ? Qui a le plus de poids ?

**Sébastien** : Les témoignages.

*Désaccords des autres.*

**Coralie** : La source première reste les films ou les images que j'aurais pu voir dans les magazines.

**Modérateur** : Est-ce que c'est important pour vous de choisir des produits locaux ?

**Mégane** : En souvenirs.

**Tous** : Pour manger aussi.

**Sébastien** : Ah si !! Oui la gastronomie locale !!!

*Rires*

**Solène** : C'est plus dans l'idée de manger le plat national

**Modérateur** : Lorsque vous consommez local, est-ce dans l'idée d'apporter votre soutien à l'économie du pays ?

**Mégane** : Ah non, on ne pense pas du tout à ça, c'est juste j'essaie.

**Coralie** : Moi non plus, c'est plus dans l'idée de s'intégrer à la culture.

**Modérateur** : Quand vous partez en vacances, c'est pour avoir une expérience différente, rencontrer une nouvelle culture, c'est totalement égoïste ou c'est là encore pour soutenir l'économie ?

**Mégane** : C'est totalement égoïste en fait, c'est juste en fonction de notre envie de partir.

**Coralie** : C'est chacun pour son développement personnel.

**Mégane** : On ne se dit pas « on va en Afrique pour les seulement les aider ».

**Solène** : Sinon on irait tous en Grèce.

**Sébastien** : C'est beau la Grèce, c'est magnifique !

**Coralie** : Ca dépend de pourquoi on part, par exemple j'aimerais énormément pendant ces deux mois de vacances partir pour faire une mission humanitaire et là je ne vais pas chercher à partir en Allemagne pour ce genre de chose. Si c'est pour aller en tant qu'aide humanitaire alors on va chercher le pays qui va être vraiment mal.

**Modérateur** : Mais justement il y a une tendance très très forte pour ce genre de tourisme et cela s'appelle « volunteer tourism ». Et en fait, il y a un débat pour savoir si c'est éthique puisque la plupart d'entre nous qui voudrait avoir cette expérience ce n'est pas vraiment pour assister le développement d'un pays qui en a besoin mais c'est plutôt pour notre propre expérience. Je suis allée au Philippines, et si je suis honnête c'était bien sûr pour aider mais c'était aussi pour ma propre expérience.

**Mégane** : c'est lié le plaisir à l'aide.

**Modérateur** : Est-ce qu'on peut donc dire qu'être éthique, c'est être très égocentrique ?

*Solène dit oui de la tête.*

**Solène** : Oui.

**Coralie** : Oui on peut dire ça, mais on n'a souvent pas le choix de la destination quand c'est pour de l'humanitaire. On ne va pas refuser la mission sous le prétexte de la destination qui ne nous conviendrait pas.

**Solène** : Oui mais à un moment donné ou à un autre, tu te dis quand même « ça va être une bonne expérience pour moi, je vais pouvoir le mettre sur mon CV » ou je pourrai le raconter.

**Sébastien** : Ah non !

**Marine** : si à un moment donné !

**Sébastien** : ah non pas pour l'humanitaire ! Moi je pense comme Coralie si je fais une mission humanitaire ce n'est pas pour mettre sur mon CV.

**Solène** : Que ce ne soit pas avant ou que ce ne soit pas pendant tu utiliseras à un moment donné le fait que tu as fait une mission humanitaire dans ta vie.

**Mégane** : Je peux t'assurer que dans tous les entretiens pour les stages je l'évoque à un moment donné pour évoquer quelques qualités que je peux avoir.

**Modérateur** : **Comment l'industrie du tourisme peut utiliser la responsabilité sociale au sein de l'entreprise ?**

**Sébastien** : Rires

**Sébastien** : Le tourisme joue à présent sur beaucoup beaucoup de créneaux sur lesquels il ne jouait pas avant : la religion, la sexualité, etc... Ils jouent de plus en plus la dessus pour rallier des gens à leurs croyances.

**Mégane** : Comment est-ce que tu penses que les entreprises peuvent utiliser la RSE pour ramener des gens ?

**Sébastien** : Par exemple un exemple concret : la mairie va construire des parcs, la mairie va faire des événements que pour les touristes et elle va dire « on était avec vous, on vous comprend ».

**Modérateur** : **Est-ce que c'est un marketing global ? Est-ce que c'est sincère ou pas ?**

**Mégane** : Ca ne leur tient pas à cœur, c'est juste une obligation pour eux.

**Solène** : ça dépend de là où on va.

**Coralie** : ça dépend des dirigeants, il y a des dirigeants qui sont concernés par ça et d'autres non. Quand ça leur permet d'avoir la législation pour eux, oui, ils s'en servent mais il y en a à qui ça tient vraiment à cœur, ils ont été les premiers à mettre des choses en place. On ne peut pas tous les mettre dans le même panier.

**Solène** : Ce n'est pas encore très répandu comme pratique. Les patrons n'ont pas encore compris que si les employés se sentent à l'aise dans l'entreprise, ils travailleraient mieux mais je pense que c'est en train de se développer.

**Coralie** : Mais ça c'est parce qu'ils voient du profit dedans.

**Solène** : Oui.

**Modérateur** : **Est-ce que vous êtes là parce que vous êtes intéressés par le sujet ou pour rendre service ?**

**Mégane** : Pour rendre service.

*Tous les autres disent oui.*

**Modérateur** : **Est-ce que c'est une façon d'attirer plusieurs segments de marché ? Est-ce que les entreprises peuvent utiliser l'éthique pour créer un segment spécifique et pour faire des vacances centrées sur l'éthique ?**

**Mégane** : Alors c'est vraiment pour les personnes qui sont intéressées par l'éthique et l'environnement.

**Modérateur** : Est-ce que vous pensez que les jeunes sont vraiment intéressés par l'éthique ?

**Coralie** : On ne peut pas rester en dehors de ça parce que c'est la nouvelle façon de penser, du gouvernement, des entreprises, etc...

**Mégane** : Mais pour des vacances je ne pense pas que ça soit prioritaire.

**Coralie** : Ça oui, mais dans la vie de tous les jours, tu ne peux pas faire sans. Tu ne peux pas ne pas être au courant qu'il faut préserver l'environnement.

**Modérateur** : Mégane pour toi c'est quoi les vacances idéales ?

**Mégane** : Un dépaysement, une culture différente, un paysage plutôt agréable, voire idyllique, être surprise et apprendre beaucoup de choses.

**Modérateur** : Tout ce que tu viens de me décrire à l'instant c'est exactement la description de ce que vous m'avez donné de l'éthique.

**Mégane** : Non, pour moi l'éthique ça vient de la personne c'est quelqu'un qui est droit et respectueux. Je n'arrive pas à concevoir qu'une société est éthique ou un pays est éthique. Pour moi, c'est le mot qui freine. C'est trop grand pour être éthique. Pour moi il n'y a pas non plus d'image pour l'éthique, c'est uniquement quelque chose qu'on ressent. Je ne mets absolument aucune image sur le mot éthique. (*Son collage est vide*). L'éthique c'est quelque chose qui se passe.

**Modérateur : On va passer à la description de vos collages.**

**Maeva :**

Pour moi l'éthique c'est vraiment le respect de la nature, j'y ai mis des destinations où j'aimerais aller, avec de beaux paysages, d'autres cultures, des gens accueillants et surtout le respect de la nature avec des gens accueillants. La petite fille dans la caravane, elle est bien, elle est heureuse dans la nature et la mer. Il y a beaucoup de chevaux. Pour moi l'éthique c'est le respect de la nature et se sentir bien.

**Marine :**

1 : Pour moi aussi c'est être heureux, dans le respect de l'environnement où on est. Ils ont l'air heureux, tranquilles, calmes. Ils sont en paix.

2 : C'est aussi accepter la mixité et le mélange.

3 : En bas, la fille sent des fleurs, c'est le respect de la nature

4 : et là j'ai pris une photo où on voit les drapeaux de différents pays c'est toujours la mixité, le mélange, le respect d'autrui.

5 : Le lancer de chapeaux représente aussi le mélange, c'est une harmonie.

**Sébastien :**

1 : Pour continuer dans la notion de respect et de mixité, j'ai pris cette photo où on voit tous les bébés de couleurs différentes. Ils sont tout contents, tout est propre.

2 : Là c'est le mariage homosexuel en Angleterre, pareil pour l'égalité, je pense que c'est une notion indispensable.

3 : La photo du militaire je l'interprète comme s'il donnait des nouvelles à sa femme, à ses enfants, ça représente l'amour. C'est le respect, l'amour. Il pense à donner des nouvelles à sa femme plutôt que de tout de suite recharger son arme.

4 : Ensuite les images où on voit les drapeaux européens et les affiches pour le vote de la constitution, c'est pour montrer la participation à la vie démocratique.

5 : Ensuite le petit dessin montre « homme + homme = femme + femme = homme + femme » pour reprendre le thème de l'homosexualité.

6 : Le type qui a l'air de faire la tête au final il me fait de la peine.

**Modérateur :** Est que tu peux le sauver ?

**Sébastien :** S'il avait les cheveux plus courts je pense.

**Rires**

Ensuite le garçon il est assis dans une grande bibliothèque, ça représente le savoir, la culture mais malgré tous les savoirs qui sont à sa disposition il n'est pas heureux pour autant. Un homme éthique, c'est un homme cultivé aussi. La culture joue un rôle très important dans la construction de nous-mêmes.

7 : Bouddha c'est rapport à la religion qui nous transmet des valeurs

8 : et l'image en haut c'est pour les vacances. C'est de la randonnée à vélo plutôt que de faire

la randonnée à moto, c'est des paysages, c'est dans la nature.

9 : Reykjavik c'est la capitale de l'Islande, c'est un pays du Nord donc connu pour leur respect déjà mais aussi parce que c'est le seul pays qui a une présidente lesbienne.

**Coralie :**

1 : Cette image je l'ai choisie pour la façon dont elles sont habillées, avec la verdure derrière, elles ont l'air en adéquation avec la nature, leurs habits ont l'air naturels.

2 : La femme qui médite ça représente le fait que pour être éthique, il faut d'abord être bien avec soi-même, il faut d'abord se respecter soi-même avant de respecter les autres.

3 : Ensuite, l'image d'à côté représente le fait que pour qu'un monde soit éthique, il faut qu'il y ait une justice, malheureusement l'éthique n'est pas la même pour tous, certains n'en ont pas forcément.

4 : Celle-ci, pour l'accord avec la nature, au point d'être limite une « fée des bois ».

5 : Le chien, c'est pour le respect des animaux.

6 : Là on voit que c'est une ville, si on s'approche on voit que sur le toit, c'est du gazon, des arbres, c'est une ville verte.

7 : Là c'est pour reprendre l'idée de la religion, elle est habillée comme les enfants les soirs de l'Avent avec la couronne de bougies.

8 : Le respect de l'environnement. Lui il utilise le vélo pour aller au travail ou le tramway, prendre les transports en vélo au lieu de prendre sa voiture. Le tramway c'est aussi un moyen de collectiviser, ça crée un lien social. Le lien social fait qu'on respecte les autres donc c'est aussi une partie de l'éthique.

9 : Lui avec la main sur le globe, il montre qu'il protège le monde, il s'implique dans ce qu'il se passe dans le monde.

10 : Là j'ai dessiné des mains pour l'idée de s'entraider,

11 : et parler avec son cœur, être soi avec les bases qui sont ancrées en nous.

**Modérateur : Si je devais appliquer au tourisme ce que tu viens de dire ça serait ça être éthique ?**

**Coralie** : Oui mais ce n'est pas seulement ça. Ce que je recherche aussi c'est la proximité avec les gens du pays. Je préférerais être chez l'habitant que dans un hôtel 5 étoiles. Je préférerais être avec les gens et ne pas seulement me renseigner sur la culture puisque je pourrais tout aussi bien le lire dans les livres mais ce qui m'intéresse vraiment c'est de la voir à travers les gens voir comment elle s'exprime à travers les gens et non pas juste juger sur ce que j'ai entendu ou lu. Je préfère aller voir chez les gens et donc pour moi ce serait un voyage plus éthique de s'intéresser aux gens. Pour un voyage éthique, c'est s'intéresser à la population sincèrement plus qu'aux hôtels 5 étoiles. Aller voir des musées cela ne m'intéresse pas je préfère aller voir les gens pour connaître leur culture.

**Modérateur** : Si avez la possibilité d'être dans un hôtel 5 étoiles avec piscine, sauna, etc...Ou d'être chez l'habitant, vous choisissez quoi ?

**Mégane** : Je dors dans le 5 étoiles et je passe la journée avec l'habitant.

**Marine et Solène** : Voilà pareil.

**Mégane** : Après on est en vacances, c'est pour être chouchouté, prendre soin de nous mais on cherche la connaissance de l'autre donc le mieux c'est d'avoir la nuit, la soirée à l'hôtel et la journée avec l'habitant.

**Sébastien** : Oui mais un sauna tu peux le faire dans ton pays, chez toi !

**Coralie** : Me chouchouter, faire un sauna ce n'est pas pour moi. Ce qui est intéressant ce n'est pas le sauna je préfère aller rencontrer la personne car je vais apprendre. Je vais être mieux et je vais partir en étant plus détendue. Là je ne suis pas fatiguée d'avoir parlé avec toi !

**Modérateur** : Et toi Solène, tu peux nous décrire ton collage ?

**Solène** :

1 : Il y a des cartes avec des pays d'Europe qui montrent toute la communion, la cohésion qu'il y a entre ces différents pays d'Europe.

2 : Là il y a le Pape je reviens sur la religion avec le pape Jean Paul II qui était pour moi quelqu'un de très très ouvert, et ce n'était pas forcément qu'avec les chrétiens c'était vraiment avec toutes les religions et pour moi être éthique c'est aussi être respectueux des autres, être ouvert et tendre sa main à tout le monde et non pas que à des amis.

**Modérateur** : Donc si je peux interpréter, Jean Paul II ce n'est pas parce qu'il était Pape donc de religion catholique qu'il était éthique mais c'est parce qu'il était juste lui.

**Solène** : Non je pense que c'est parce que c'était lui. Après je pense que le fait qu'il soit pape cela lui a permis de faire des choses parce qu'il avait plus de moyens que nous.

3 : J'ai mis cette photo et c'est la toute première que j'ai mise parce que je trouvais que ces deux personnes ont l'air heureuses et elles ont aussi gagné un prix donc c'est aussi la réussite.

4 : Cette photo m'a semblée très intéressante aussi. Je trouve que c'est une rencontre entre deux personnes très différentes. Je trouve que cela montre une ouverture d'esprit, un moment de rencontre, de partage. J'ai vraiment l'impression que cela a été pris comme ça sur le moment et que cela représente un moment fort, d'intensité entre ces deux personnes. Et pourtant quand on les voit on se dit que ce ne sont pas deux personnes qui ont l'habitude de se voir ou de se parler dans la rue, etc.

5, 6 et 7 : J'ai mis l'image des militaires parce que pour moi ce sont des personnes qui se battent pour protéger notre vie, qui ont un sens du devoir et du sacrifice qui pour moi est vraiment très très éthique. Et pareil c'est pour ça que j'ai mis les numéros des urgences : le 18, 15, le 112 et le signe des infirmières. Parce que les militaires, les pompiers, les infirmiers sont des personnes qui au mépris de leur vie vont sauver les nôtres et ça je trouve que c'est éthique. C'est aussi pour cela que j'ai mis cette photo d'un militaire qui vient aider les gens en difficulté.

8 : C'est aussi des gens qui se révoltent contre quelque chose de mal. Donc l'éthique c'est aussi de pouvoir s'exprimer mais aussi se révolter contre quelque chose qui n'est pas correct.

9 : Ensuite j'ai mis une photo de l'Ipag que j'ai trouvée parce que je pense qu'à l'Ipag on nous

enseigne aussi à avoir certaines éthiques et à avoir certaines valeurs. Pour moi, il y a des profs qui nous inculquent des valeurs et des éthiques comme par exemple quand on n'a pas le droit de parler en cours cela nous apprend la politesse.

10 : Et la dernière image je trouve que ça représentait parfaitement la mixité et l'ouverture d'esprit. La belle blonde aux yeux bleus qui se marie avec l'Africain typique, ce n'est pas courant. C'est un peu comme l'image de la fille blanche et de l'homme noir à gauche, c'est l'ouverture d'esprit, c'est l'amour avec son prochain.

**Modérateur** : Et toi Mégane ?

**Mégane** : Alors je vais vous montrer ce que je n'ai pas fait.

*Rires*

**Mégane** : Pourquoi je n'ai rien fait ? Parce que comme je le disais tout à l'heure sans critiquer ce que les autres ont fait, à part Maeva que je comprends parce que c'est au niveau de l'environnement, des espaces verts. Après il y a l'éthique au niveau de la mixité mais pour moi ces images cela ne correspond pas à des destinations. Je ne me dis pas il y a de la mixité, il y a de l'ouverture d'esprit alors cela va être forcément ma destination première. Un autre pays me propose peut-être un cadre idyllique ou en tout cas quelque chose en plus sans avoir forcément une proximité ou une valeur de l'environnement...

**Modérateur** : Mais au départ tu m'as parlé de la Norvège, de la Suède, tu n'aurais pas pu trouver des images qui représentent la Suède ou la Norvège ?

**Mégane** : Pour moi, l'éthique c'est par rapport à un comportement donc à ce que ça dégage et aux informations que l'on a. Alors oui j'aurais pu mettre de grands espaces verts ou de neige, mais vraiment après l'éthique c'est plus du ressenti. Alors qu'après les images que j'ai pu regarder c'était des personnes ou des maisons et pour moi quand je regardais je ne me disais pas que c'était éthique. Donc vraiment pour moi le mot éthique ne se trouve pas sur une photo.

**Modérateur** : Et dernière question, on parle de tourisme éthique, de tourisme responsable, de tourisme durable, est-ce qu'il y a un mot que vous préférez ?

**Sébastien** : Tourisme responsable.

**Mégane** : Oui

*Acquiescement des autres.*

**Sébastien** : Oui car cela englobe plus que tourisme durable ou éthique.

**Coralie** : C'est plus parlant.

**Solène** : Oui, plus parlant.

**Coralie** : Parce que comme on a pu le voir on n'a pas tous la même image au départ du terme éthique. Là on l'a développée car on a tous parlé ensemble alors qu'au départ par exemple (en désignant Maeva) elle ne mettait rien sur éthique. Alors que sur responsabilité on met beaucoup plus d'images, beaucoup plus de mots parce que c'est un terme que l'on nous a appris depuis tout petit alors qu'éthique ce n'est pas forcément le mot que l'on va nous donner. On va nous donner règles, on va nous donner respect des autres mais on ne va pas nous dire tu es éthique.



**Modérateur** : Et tout cela c'est responsable aussi ?

**Coralie** : Ce sont des synonymes.

**Sébastien** : On nous dit tu es responsable, on ne nous dit pas tu es éthique.

**Coralie** : Il n'est pas utilisé aussi en France ce terme.

## Appendix 7

## Collage example from 2<sup>nd</sup> Yr. Bus Group - Coralie



### Verbatim presenting the above Collage – 2<sup>nd</sup> Yr. Bus Group – Coralie.

#### Coralie:

1 : Cette image je l'ai choisie pour la façon dont elles sont habillées, avec la verdure derrière, elles ont l'air en adéquation avec la nature, leurs habits ont l'air naturels.

2 : La femme qui médite ça représente le fait que pour être éthique, il faut d'abord être bien avec soi-même, il faut d'abord se respecter soi-même avant de respecter les autres.

3 : Ensuite, l'image d'à côté représente le fait que pour qu'un monde soit éthique, il faut qu'il y ait une justice, malheureusement l'éthique n'est pas la même pour tous, certains n'en ont pas forcément.

4 : Celle-ci, pour l'accord avec la nature, au point d'être limite une « fée des bois ».

5 : Le chien, c'est pour le respect des animaux.

6 : Là on voit que c'est une ville, si on s'approche on voit que sur le toit, c'est du gazon, des arbres, c'est une ville verte.

7 : Là c'est pour reprendre l'idée de la religion, elle est habillée comme les enfants les soirs de l'Avent avec la couronne de bougies.

8 : Le respect de l'environnement. Lui il utilise le vélo pour aller au travail ou le tramway, prendre les transports en vélo au lieu de prendre sa voiture. Le tramway c'est aussi un moyen

de collectiviser, ça crée un lien social. Le lien social fait qu'on respecte les autres donc c'est aussi une partie de l'éthique.

9 : Lui avec la main sur le globe, il montre qu'il protège le monde, il s'implique dans ce qu'il se passe dans le monde.

10 : Là j'ai dessiné des mains pour l'idée de s'entraider,

11 : et parler avec son cœur, être soi avec les bases qui sont ancrées en nous.

## Appendix 8. Verbatim and Collage example from the 3<sup>rd</sup> Yr. Science Group.

### *FOCUS GROUP – Fac de Sciences 4 personnes dont 2 filles et 2 garçons*

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**Modérateur** : Pour vous, quelles sont les couleurs qui représentent l'éthique ?

**Barbara** : Aucune.

**Océane** : Ou toutes.

**Modérateur** : Par exemple le blanc, est-ce que cela vous évoque quelque chose d'éthique ?

**Océane** : Cela dépend des cultures, ça peut être à la fois le deuil et le mariage.

**Barbara** : Donc du coup on revient sur « aucune » ou « toutes », cela marche pour tout parce que l'esthétique et l'éthique qui va en ressortir va dépendre des cultures, des milieux, des villes. Par cet exemple, on va tout bêtement associer une couleur à quelque chose qui s'est passé dans sa vie parce que cela va nous porter chance à tel moment mais c'est surtout que derrière cette couleur il y a certaines valeurs qui fait que celle-ci devient représentative de quelque chose d'éthique.

**Modérateur** : Alors tout d'abord, il n'y a pas de réponse juste ou fausse...

**Océane** : Oui cela dépend du point de vue, de la culture, de l'éducation.

*Les deux garçons semblent très perplexes devant leurs collages. Aucun des deux n'a commencé à découper, coller. Ils feuilletent sans trouver. Les deux filles ont déjà commencé leurs collages.*

**Modérateur** : Exactement. Alors, pour vous, qu'est-ce que l'éthique ?

**Océane** : C'est un ensemble de comportements que l'on doit avoir vis à vis des autres et de l'environnement pour être toujours... pas sans reproches mais n'importuner personne tout en ayant nos libertés. Pour moi c'est un peu comme le respect, la liberté mais tout en étant respectueux. C'est aussi s'adapter aux cultures d'autrui dans le cadre du tourisme notamment.

*Acquiescement de Valentin et Adrien.*

**Valentin** : Je pense exactement la même chose qu'Océane. D'ailleurs le premier mot qui me vient à l'esprit c'est « respect ». Après quoi dire de plus...

*Acquiescement d'Adrien.*

**Adrien** : Moi c'est pareil. C'est respect de l'environnement du pays dans lequel on va partir, respecter les coutumes, les gens tout simplement.

**Modérateur** : Vous me parlez de respect de l'environnement est-ce que ce n'est que de l'environnement ?

**Valentin** : Non c'est aussi des cultures.

*Acquiescement de tous.*

**Barbara** : Des gens surtout.

*Tous d'accord.*

**Modérateur**: Est-ce que vous considérez que c'est un phénomène de mode?

*Acquiescement de Valentin.*

**Océane**: Bof, C'est surtout pour donner une image positive. En fait, les entreprises vont utiliser beaucoup le mot éthique en disant « nous sommes éthiques, nous avons une éthique, éthique, éthique éthique ». Mais c'est aussi un ensemble de règles. C'est aussi de la réglementation par exemple pour l'expérimentation animale ou autres, on a plusieurs règles d'éthique à respecter.

*Acquiescement d'Adrien.*

**Modérateur** : Est-ce que cela vous semble important d'être éthique ?

**Océane** : J'ai envie de dire que si on a été bien éduqué ça nous paraît naturel.

*(Acquiescement de tous.)*

Après important ou pas, c'est surtout que l'on est comme ça donc au final cela ne nous pose pas tellement de problème. C'est plutôt que l'on remarque les gens qui manquent d'éthique mais après ceux qui sont éthiques, on ne va pas penser au mot « éthique », on va juste dire qu'ils sont normaux. Enfin, je pense.

*Acquiescement de Valentin et Adrien.*

**Barbara** : C'est aussi le fait que c'est plus simple de voir ce qui n'est pas éthique.

*Acquiescement de tous.*

**Modérateur** : Selon vous, est-ce que c'est possible d'avoir une destination avec une image éthique ?

**Océane**: Oui, j'ai envie de dire par exemple les destinations vertes on a plus envie de dire qu'elles sont éthiques, là où par exemple ils ont le développement durable qui est respecté, là où il y a des vélos qui sont à disposition comme le vélib' c'est plutôt éthique car cela donne plus envie d'utiliser ces modes de transport plutôt que de polluer.

**Barbara**: on a la même idée. Les destinations qui permettent d'accéder à des parcs protégés ou naturels, là aussi ça donne déjà une certaine image de la ville ou du pays où on va aller car on sait qu'ils ont un respect de ce qu'il y a autour. C'est aussi le fait qu'il puisse y avoir plusieurs cultures à un même endroit, ce n'est pas toujours vrai dans la réalité mais on peut penser qu'un pays comme la France qui va avoir des mosquées, des églises et des temples traduit un certain respect des cultures. Concrètement ce n'est pas le cas mais cela peut donner une image « éthique » car « respect de chacun ».

**Modérateur** : Donc si je me permets d'interpréter, pour toi, c'est l'égalité ?

**Barbara** : C'est aussi l'égalité.

**Océane** : Comme l'on est dans un état de droit aussi, les destinations que l'on va considérer comme non-éthiques, ça va être là où il y a des régimes totalitaires, des dictatures, des endroits où les touristes ne sont pas les bienvenus. On n'a pas très envie d'y aller et on va dire que ce n'est pas très éthique de ne pas être accepté alors qu'on participerait à l'économie locale, si on vient, ce n'est pas pour faire du mal à l'origine.

**Adrien** : Je ne crois pas non...

*(Dit non de la tête)*

Oui, il y a des destinations où il va y avoir du respect... Je ne sais pas comment dire ça...

**Modérateur** : Par exemple, aujourd'hui on a énormément de tourisme responsable, durable, éthique, culturel, c'est presque une mode. Est-ce que pour toi c'est ça ou est-ce que c'est quelque chose de vrai ?

**Adrien** : Cela dépend des destinations en fait. Il y en a où ils vont vraiment faire du développement durable ou mettre en place des structures vertes pour accueillir les touristes, qui vont encadrer les touristes. Après cela dépend des pays, il y en a qui font comme ça, qui exagèrent un peu... C'est...

**Barbara** : C'est peut-être l'idée d'argument de vente que tu cherches ?

**Adrien** : oui, voilà. Ils en jouent.

**Océane** : Après il y a des faux semblant aussi par exemple si on va à Dubaï ou autre, on a l'impression que c'est très ouvert, que tout le monde va vous accepter. Après c'est aussi un peu des paradis artificiel c'est-à-dire qu'ils ont quand même bâti cela en dépensant des mille et des cents alors qu'ils auraient pu ...

Ethiquement, ce n'est pas très correctement car ils auraient pu juste aménager leur environnement sans par exemple prendre des terres sur la mer, sans partir dans l'extravagance.

**Valentin** : Oui par exemple en continuant sur ton exemple de Dubaï, il y a une partie où il y a les buildings et une partie où il y a la population locale un peu plus pauvre qui est parquée dans les bâtiments les plus insalubres.

**Océane** : Alors si on veut faire du tourisme éthique dans ce genre de pays, est-ce que c'est aller dans les grands buildings en étant touriste ou est-ce que c'est aller dans les bidonvilles pour voir la réalité des choses ou se laisser bercer par les miroirs et les façades ?

**Modérateur** : Est-ce que dans ce cas-là, la réalité n'est pas trop rude ?

**Océane** : Oui mais c'est quand même la réalité, c'est important de le savoir.

*Acquiescement d'Adrien.*

**Barbara** : Après, les gens qui partent en vacances, est-ce qu'ils veulent plutôt penser à rien ou alors voir vraiment sur ce qu'il se passe ? C'est un peu le problème. Qu'est-ce que l'on va

proposer pour que cela fonctionne ? D'où l'argument de vente au final.

**Océane** : Après cela dépend aussi des gens, cela dépend si le tourisme lui-même est éthique ou pas.

**Barbara** : Oui.

*Acquiescement d'Adrien.*

**Modérateur** : **Donc pour vous, Est-ce qu'il est possible qu'un touriste soit responsable, soit éthique sans même avoir conscience de cela ?**

**Barbara** : C'est comme l'a dit Océane, si l'on a été « bien éduqué » il y a des choses qui vont nous paraître normal donc on ne va pas se poser la question de « savoir est-ce que l'on est conscient de ».

**Modérateur** : **Quand vous voyagez, est-ce que vous êtes attirés par les produits locaux, la culture locale, la population locale ?**

**Adrien** : Ah oui justement, c'est l'occasion de découvrir de nouvelles choses, de nouvelles cultures, de voir un peu comment les gens vivent ailleurs, de s'enrichir. Parce que si on part en vacances pour rester parqué dans un hôtel ça ne sert à rien.

*Accord de tous.*

**Modérateur** : **Et selon vous, quelle génération est la plus intéressée par le fait d'aller au contact des locaux ?**

**Océane** : Moi ce que je sais c'est que plutôt la génération de nos parents qui préférerait justement aller voir les locaux et tout faire comme les locaux, et partir qu'avec son sac à dos. Alors que notre génération a du mal à se séparer de la nouvelle technologie, être connecté sur Facebook, avoir son petit confort, avoir l'eau courante partout et de l'eau chaude.

*Accord d'Adrien, désaccord de Barbara.*

**Modérateur** : **Donc votre génération ce serait plutôt le confort et non pas l'éthique ?**

**Océane** : Oui voilà dans la généralité. Moi personnellement, je préfère avoir mon confort lorsque je pars. Après je sais que ce n'est pas le cas de tout le monde à cette table ou au moins de Barbara et Adrien.

**Barbara** : A la limite il ne me faut qu'une gourde et un truc à manger.

**Océane** : Et bien moi je préfère dormir dans un hôtel, avoir des restaurants à proximité et à la limite prendre le bus pour aller plus loin pendant la journée mais bon revenir le soir. Ne pas faire de grandes escapades. Pour moi, le tourisme c'est plutôt ça. Et d'ailleurs j'irais dans des pays plus ou moins développés, je n'irai pas non plus au fin fond de l'Inde parce que je sais que ce n'est pas là non plus que je trouverai le confort. Après, cela dépend de si on a l'âme aventurière ou pas.

**Modérateur** : **Et, à votre avis, qui est responsable de l'image éthique qu'on pourrait avoir d'une destination touristique ?**

**Océane** : C'est plutôt la mairie et les habitants, c'est des réputations qui se font.



**Barbara** : Au final c'est un peu tout le monde. Je pense aussi aux films. Je rêve de voir les Highlands parce que je les ai vus dans des films et donc cela m'a toujours fait rêver. C'est vert, il n'y a pas beaucoup de population, cela donne l'envie de respecter ce qu'il y a autour. Et il y a aussi une sensation qui passe, c'est un ressenti qui passe à travers l'image.

**Océane** : Des fois on peut être déçu.

**Barbara** : Oui mais là c'est se faire une image d'une destination que tu te crées

**Océane** : C'est ça aussi l'éthique : ne pas mentir sur la marchandise.

**Valentin** : Comme l'a dit déjà Océane c'est la population ainsi que les autorités.

*Acquiescement d'Adrien.*

**Océane** : Ce qui donne l'image c'est d'abord ceux qui font la promotion mais après une fois que l'on est sur place ce qui nous donne l'image c'est la population. Donc en fait c'est les deux.

**Adrien** : Ce qui nous donne envie déjà d'aller sur place c'est la promotion.

**Modérateur** : Lorsque vous choisissez vos vacances, est-ce que c'est important pour vous qu'une destination touristique ait une image éthique ?

**Océane** : Ce n'est pas un critère qui va vraiment entrer en compte parce que pour moi la première chose c'est d'aller à un endroit où j'ai envie d'aller mais indépendamment de tout ce qui concerne l'éthique. Parce que de base, mes goûts vont aller vers des endroits plutôt éthiques donc après je ne vais pas y réfléchir énormément.

**Barbara** : Honnêtement, je ne pense pas. Je n'ai jamais vraiment réfléchi à la question donc ce n'est pas ça dont je vais m'inquiéter au départ. Si peut-être mais c'est plutôt éthique par rapport à l'environnement. Par exemple, est-ce que les clubs de plongée respectent le milieu marin, ce sera plutôt ce genre de chose que le respect entre l'image présentée et la destination et la population sur place.

**Adrien** : Moi je pense que ce serait pareil, je ne pense pas le prendre en compte, je vais surtout aller là-bas pour voir l'environnement, pour voir les lieux, le paysage.

**Océane** : Les gens ?

**Adrien** : Oui et encore parce que je préfère vraiment partir dans des coins isolés et juste regarder les paysages.

**Océane** : Ce sera à toi d'être éthique alors !

*Rires.*

**Modérateur** : Sans tenir compte des moyens financiers, est-ce que vous préférez aller au Club Med ou bien dans un plus petit hôtel plus proche de la population locale ?

**Barbara** : Cela dépend de la destination, je pense. J'ai un oncle qui est parti au Sénégal pour y vivre mais pour partir là-bas en tant que touristes il nous avait plutôt recommandé d'aller dans des infrastructures type Club Med plutôt que de se retrouver dans un petit hôtel.



**Océane** : Il y a des endroits où c'est dangereux. Dans les 2 cas je ne me sentirai pas comme les locaux, je me sentirai étrangère, en touriste. Je vais rester dans mon organisation type B&B. Mais quand je vais voyager je vais voir que les gens sont différents, je ne vais pas essayer de me faire passer pour eux car je ne suis pas comme eux. Mais tout en respectant leur culture, j'apporte aussi la mienne. Et cela c'est important, je pense, de partager tout en restant respectueux ouvrir nos horizons et leurs horizons.

**Modérateur** : Mais si vous avez le choix entre deux hôtels en plein centre-ville, au même prix mais l'un respecte l'environnement, il utilise seulement les produits locaux, tout le personnel vient de cette ville, c'est comme une grande famille et l'autre hôtel qui comprend un restaurant français, etc. Lequel choisiriez-vous ?

**Océane** : Vous voulez dire quelque chose de plutôt mondialisé, américanisé, européenisé ou alors vraiment le truc local mais à peu près du même niveau de confort ? Alors si je suis toute seule, je choisirai le type Club Med, si je suis avec quelqu'un, je prendrai l'hôtel local.

**Modérateur** : Et pourquoi ?

**Océane** : Parce que quand je suis seule, je préfère me sentir chez moi que partir vers l'inconnu. Tandis que si je suis avec un groupe d'amis, on aura envie de partir à la découverte.

**Valentin** : Moi je n'attache pas vraiment d'importance à cela. Ce que je privilégie c'est le confort donc que ce soit l'un ou l'autre je m'en fiche un peu.

**Modérateur** : Pour toi, quels sont les facteurs qui influencent ton choix ?

**Valentin** : Mes centres d'intérêts principaux, voir des choses que je n'ai jamais vues.

**Modérateur** : Quel statut préférez-vous avoir quand vous partez en vacances ? « Touriste », « voyageur » ou « visiteur » ?

**Océane** : Moi j'assume mon statut de touriste.

**Adrien** : Voyageur

**Valentin** : Touriste

**Barbara** : Je ne sais pas...

**Océane** : J'hésite avec visiteur aussi parce qu'on se sent plus étranger.

**Barbara** : Je ne sais pas...peut-être un savant-mélange des 3. Parce qu'au final c'est ça c'est le fait de vouloir voyager qui nous pousse à visiter mais quand on est sur place on est un touriste. Après je pense que cela dépend du ressenti de chacun. Moi je verrais plus cela comme une aventure donc plus comme un voyageur mais...

**Modérateur** : Et vous préférez être « en voyage » ou en « expérience » ?

**Océane** : Moi je suis en voyage.

**Valentin** : En voyage aussi.

**Barbara** : En expérience.

**Adrien** : En expérience.

**Barbara** : Au final, le voyage nous sert d'expérience personnelle, cela va être du vécu, cela va être du ressenti. C'est nous après.

**Modérateur** : Et où êtes-vous parti en voyage la dernière fois ? Avec qui ?

**Valentin** : Aux alentours de Perpignan avec ma famille, j'ai profité du soleil, j'ai fait de la plongée, j'ai beaucoup bougé dans les environs. C'était un voyage en famille.

**Adrien** : En Irlande, j'y suis allé pour travailler et visiter le pays pendant l'été.

**Modérateur** : Mais à l'origine tu y es allé parce que tu voulais travailler là-bas ou bien parce que tu voulais visiter l'Irlande ?

**Adrien** : En fait, ma sœur y a travaillé déjà et c'est elle qui m'a trouvé du travail donc cela m'a poussé et j'ai suivi. Mais cela me permettait justement de bouger de découvrir le pays donc à la base c'est le travail qui m'a amené là-bas. Mais j'aurais pu aller n'importe où, c'était simplement histoire de voyager, de bouger.

**Océane** : Mon dernier petit voyage c'était à Toulouse mais je me suis sentie touriste quand même. Mais je suis vraiment tombée amoureuse de cette ville. Et on y est allé pour 2-3 jours seulement mais on avait une raison précise c'était pour aller voir les rugbymen. Et j'ai aussi visité la ville qui est magnifique. Mais c'était vraiment une découverte donc je me sentais vraiment touriste même si c'est la France.

**Barbara** : Moi c'était en Ardèche, en famille, on était dans une petite maison à part, au milieu des champs et de la forêt, j'allais chercher le lait à la ferme. Donc c'était vraiment très sympa. C'était comme à la maison dans le sens où c'était la nature, j'ai même joué à la pétanque avec le propriétaire dans l'après-midi donc c'était vraiment une bonne ambiance.

**Modérateur** : Donc pour toi c'est important le contact avec les locaux ?

**Barbara** : C'est important...Disons que là je n'étais pas dépaylée parce que même si ce sont deux départements avec des caractères propres à chacun, l'ambiance était vraiment la même que chez moi. Au final, ce n'était pas un contact avec l'étranger, on se retrouvait autour de mêmes valeurs.

**Océane** : Après, on n'est pas encore assez âgés pour avoir fait des voyages que l'on aurait nous-même choisis. Moi, tous les voyages que j'ai fait jusqu'à maintenant c'était vraiment en famille et donc un choix familial et je n'avais pas vraiment le choix puisqu'il fallait être tous d'accord.

**Barbara** : Après on a la possibilité de faire un Erasmus mais on n'a pas de formation suffisante en anglais.

*Accords de tous.*

**Barbara** : Parce que les langues dans notre parcours ce n'est pas la priorité malgré que l'on va les utiliser plus tard. Donc ceux qui vont avoir un niveau d'anglais correct sont plus

avantages que les autres.

**Modérateur : Si vous aviez le budget et le temps, où partiriez-vous ?**

**Barbara** : Là en tête, j'ai trois destinations : le Japon parce que j'ai toujours rêvé de voir les temples et les endroits « reculés ». Les Highlands et la Corse parce que ma tante y est. Donc après cela serait voir ma famille qui peut être éloignée et sinon c'est vraiment découvrir des choses qui illustrent des choses que l'on apprécie ou que l'on a toujours voulu voir.

**Modérateur : Là tu m'as dit où tu voudrais aller mais quels sont les facteurs qui influencent ces choix ?**

**Barbara** : Alors le Japon parce que comme je fais du judo, j'ai découvert le Japon d'abord à travers le judo et après à travers d'autres sources. Les temples et ces endroits « reculés » cela conserve une certaine représentation d'une façon de penser ou de voir ou un aboutissement de soi par moment comme le code moral du judo qui est fait de valeurs que, selon moi, tout le monde devrait avoir. Donc c'est par rapport à la symbolique des temples aussi. Pour les Highlands, c'est un environnement magique qui me fait rêver.

**Modérateur : Et où est-ce que tu as trouvé cette image que tu te fais des Highlands ?**

**Barbara** : J'ai vu des photos, des documentaires, des films, des descriptions dans des textes. Et moi qui ai, paradoxalement, très peur du plat géographique, le plat des Highlands me donne envie d'y aller. Il y a un truc qui va me pousser plus. Et la Corse, c'est mes racines ou une partie de mes racines. Il y a une partie de ma famille qui est partie là-bas donc là c'est plutôt émotionnel mais proche. C'est des liens, c'est un retour aux racines ou aller voir la famille que l'on n'a pas vue depuis des mois.

**Modérateur : D'accord. Et toi Valentin ?**

**Valentin** : Déjà le temps, j'aurais un peu de mal à aller dans des endroits où il fait froid et assez pluvieux. J'ai besoin de voir quelque chose d'unique comme un environnement, un musée, un monument. Je suis assez sage donc après je ne vois plus trop.

**Modérateur : Et Adrien ?**

**Adrien** : Partout en fait, je n'ai pas de facteur limitant, il y a tout à voir. Je n'ai pas de limites. Je n'ai pas de facteurs.

**Modérateur : Mais d'où proviennent ces images que vous avez des destinations ?**

**Océane** : De tous les médias.

Accord de tous.

**Océane** : Et cela pourrait être éventuellement les personnes qui y sont déjà allées et qui nous en parlent.

**Modérateur : Et l'éducation peut-être ? Est-ce que vos profs vous parlent un peu de certains pays ?**

**Barbara** : Oui de l'Antarctique.

*Rires de tous.*

**Modérateur : Et toi Océane, quels sont les destinations où tu souhaiterais aller et quels**

**sont les facteurs qui influencent ton choix ?**

**Océane** : Moi, les facteurs cela va vraiment être les paysages, alors ce sera soit des villes parce qu'elles ont des architectures particulières ou des ambiances particulières, soit par exemple aller à New York voir les grands buildings, ou idéalement aller dans la savane mais il n'y aurait pas de confort. J'aimerais voir toutes les merveilles que le monde nous offre mais je sais que c'est en contradiction avec mes autres envies de rester chez moi parce que j'adore ma ville et aussi de garder mon petit confort. Donc je sais que c'est plutôt utopique.

**Modérateur** : Imaginez que vous avez un long week-end, vous avez le choix entre Édimbourg et Barcelone, que choisissez-vous ?

**Tous** : Barcelone !! Le soleil !!

**Océane** : On peut penser à des monuments aussi, la Sagrada Familia, après je ne sais pas situer Édimbourg.

**Modérateur** : Est-ce que maintenant c'est plus clair si je vous parle de l'image éthique d'une destination, est-ce que vous en voyez quelques-unes ?

**Océane** : La Suède.

**Barbara** : Ce n'est pas forcément l'image éthique qui est mise en avant et ce n'est pas « je veux y aller parce que j'ai ce ressenti ».

**Valentin** : Il y en a tellement. Je n'arrive pas vraiment à en lister.

**Adrien** : L'Irlande, je pense que c'est éthique.

*Acquiescement de Barbara et Océane.*

**Océane** : Les gens sont accueillants, on y mange bien. C'est tout vert, c'est beau.

**Adrien** : J'ai adoré le petit déjeuner typique avec le gâteau aux patates, le bacon, etc.

**Océane** : J'étais chez l'habitant à l'époque et ils étaient vraiment très accueillant. Par exemple, j'y étais en 1998 donc c'était la coupe du monde de foot et ils nous ont laissé la télé et le salon. C'est éthique pour moi l'Irlande.

**Modérateur** : Est-ce que pour vous l'Écosse c'est éthique ?

**Océane** : Oui je trouve ça éthique mais moins attractif, mais « éthique » et « attractif » ce n'est pas synonyme. Pour moi des villes très éthiques c'est la Suède et la Norvège mais je n'ai pas du tout envie d'y aller alors qu'on dit qu'ils accueillent super bien, qu'ils sont super gentils, qu'il n'y a quasiment pas de criminalité. Je suis attirée par des pays moins éthiques. Après, c'est peut-être parce qu'ils ne font pas assez de pub pour leur pays, ils montreraient tous les magnifiques fjords, on aurait peut-être déjà plus envie. C'est une question de marketing, au final on a envie d'aller dans des endroits dont on entend parler.

**Modérateur** : Pourquoi trouves-tu qu'ils ont une image éthique ?

**Océane** : On en entend parler dans des sondages sur la criminalité qui est très faible ou autre,

on voit que c'est les meilleurs, c'est eux qui développent le plus de développement durable, etc. Ils mettent en place des infrastructures pour le développement durable. Mais pourtant je n'ai pas envie d'y aller. C'est peut-être aussi parce qu'il fait froid.

**Modérateur** : Quel terme préférez-vous : « tourisme éthique » « tourisme responsable » « tourisme culturel » ? Ou bien est-ce que ça vous semble pareil ?

**Barbara** : C'est plusieurs adjectifs pour plusieurs facettes mais de la même notion.

**Océane** : Je préfère « tourisme culturel », c'est moins péjoratif que « responsable », on est toujours responsable. Surtout que le mot éthique, c'est le mot un peu compliqué et on ne se souvient pas trop de ce que c'est.

**Barbara** : Nous déjà dans notre formation de biologiste on est censé être très sensibilisé à ce qui est éthique. Je pense qu'en tant que biologiste on est moins sur la défensive quand on parle éthique que peut-être d'autres filières.

*Petites discussions sur les magazines.*

**Modérateurs** : Et d'où viennent nos valeurs ?

**Océane** : De notre éducation, de nos parents et de du système éducatif. De la société aussi.

**Barbara** : De la culture aussi.

**Modérateur** : Qu'est-ce que tu envisages de faire plus tard ?

**Valentin** : Soit travailler dans la biologie marine, soit travailler dans le développement durable.

**Modérateur** : Et alors ça c'est éthique ?

**Valentin** : Oui c'est éthique.

**Modérateur** : Et pourquoi cette envie de travailler dans le développement durable ?

**Valentin** : Parce que cela m'intéresse.

**Modérateur** : Et cela te vient d'où ?

**Valentin** : Je me sens bien, je veux faire un métier qui me plaît.

**Modérateur** : Mais normalement lorsque l'on veut travailler dans ces domaines-là, c'est qu'il y a une certaine sensibilité à ces problèmes ? C'est vouloir faire le bien ?

**Valentin** : Si je travaille dans le domaine du développement durable c'est pour moi parce que cela me plaît.

**Modérateur** : Et ce n'est pas pour faire le bien ?

**Valentin** : Oui c'est pour faire le bien mais...avant tout pour mon propre bien à moi et via cela je ferai du bien aux autres.

**Modérateur** : Et est-ce que tu trouves que c'est éthique ?

**Valentin** : Oui travailler avec le développement durable c'est travailler avec la nature d'une certaine manière donc oui.

**Modérateur** : Et cela vient d'où cette sensibilité pour la nature ? Parce qu'il n'y a pas tout le monde qui ressent cela !

**Valentin** : De vouloir respecter la nature, c'est mon éducation j'ai été éduqué comme cela.

**Modérateur** : Que font tes parents ?

**Valentin** : il est dans le conseil général et ma mère est gendarme. Donc ce n'est pas vraiment de mes parents. Et avant ma mère habitait à la campagne, et j'ai passé des vacances à la campagne donc ça joue. Et en plus, on a grandi avec le développement durable et les publicités, avec cette mode.

**Modérateur** : Oui c'est vrai c'est un peu la mode mais c'est aussi l'avenir.

**Barbara** : C'est une bonne mode pour le monde.

**Modérateur : On va passer à la description de vos collages. Barbara, si tu veux bien commencer ?**

**Barbara :**

1 : J'ai mis Batman car il défend des valeurs, c'est un sauveur, il représente bien l'éthique. C'est aussi se servir d'une image de super héros qui a des valeurs. Et pourtant Batman n'est qu'un homme donc c'est dans le sens où tout le monde peut faire le bien et ce qui est correct. Donc je trouve que c'est une bonne image promotionnelle pour une destination au contact des gens. Ce que l'on a autour de Batman c'est ce que l'on pourrait rechercher lorsque l'on choisit une destination éthique. Comme le contact avec les gens, l'échange, le partage avec ces images. (*montre du doigt les images autres que Batman*)

2 : représente les produits locaux qu'on pourrait consommer quand on voyage, le travail des gens locaux.

3 : C'est le contact avec les gens sur place.

4 : Là c'est deux mains qui se tiennent l'une est humaine et l'autre non donc là c'est aussi le partage avec des gens différents et avec peut-être des points de vue différents mais toujours sur l'échange.

5 : Ici, c'est partir à la découverte de plein de choses, découvrir des milieux différents de chez nous. L'image du groupe c'est pour l'idée que lorsque l'on voyage groupe, on peut vraiment partager, évoluer avec les autres, autour de la gastronomie locale et la fête par exemple.

6 : Là c'est l'architecture d'un petit village donc là aussi il y a une idée de découvrir d'autres conditions si on est citadin mais aussi qu'ailleurs il y a aussi des conditions similaires d'habitation mais vers un retour aux sources. On est étranger mais l'on se reconnaît quelque part dans certaines conditions.

7 : Le chien de traîneau c'est pour l'idée de partir à l'aventure, en exploration et découvrir des cultures.

8 : Ici c'est pour la beauté que peut représenter une destination notamment au niveau architectural. Ici, je vois du sens éthique dans le fait que ce soit très architectural mais que cela ne jure pas avec l'environnement. Elle est différente mais elle s'intègre dans le paysage.

**Océane :**

1 : D'abord, on a le train pour le fait que ça soit moins polluant que l'avion.

2 et 3: La femme voilée c'est pour le respect des cultures, quand on va dans des pays Maghrébins il faut se couvrir mais tout en gardant sa propre culture, c'est ça que représentent les 2 drapeaux et le chapelet.

4 : Ici c'est pour les produits locaux qu'on devrait consommer quand on voyage, même si on n'aime pas, il faut tester.

5 : Là c'est les paysages exotiques, on voyage pour voir des paysages magnifiques, de la faune et de la flore.

6 : C'est aussi assister à des événements culturels, ne pas se moquer si on trouve ça ridicule, respecter les coutumes.

7 : Sans oublier de s'amuser avec par exemple les parcs d'attractions des pays d'accueil tout en ne dégradant rien.

8 : Pour moi une destination éthique c'est aussi l'accès aux soins pour tout le monde, pas seulement dans des hôpitaux pour touristes riches comme on voit dans certaines destinations où ils refusent de soigner les gens des bidonvilles.

9 : C'est les énergies renouvelables comme par exemple les panneaux solaires ou les tramways. Les villes où on utilise le tramway, ça œuvre au développement durable.

10 : Enfin, le flash mob représente le partage, se rappeler qu'on nait tous de manière égale, montrer que l'on est tous des citoyens du monde.

11 : Et celle-ci c'est juste pour dire que lorsque l'on voyage, nous ne sommes pas des automates. Il faut faire attention au pays d'accueil et garder notre culture.

### **Adrien :**

1 : Donc le tourisme éthique pour moi c'est de voir de beaux paysages, c'est de voir des environnements qui peuvent se rapprocher de chez nous ou non. Mais de voir simplement l'architecture d'un village, de profiter un peu.

2 : Mais c'est aussi en contraste là, une plage dans un hangar et c'est dommage d'avoir fait cela dans un hangar. Ils ont fait cela pour faire venir les touristes mais bon s'enfermer dans une plage c'est un peu dommage.

3 : Après c'est aussi s'intégrer dans la ville par exemple là c'est une ville chinoise et doit se mélanger dans la foule.

4 : Ensuite les monuments c'est voir un peu ce qu'ils peuvent proposer. La Tour Eiffel, c'est le symbole de la France, tout comme le Louvre, etc. Aller dans un pays c'est aussi voir les musées donc justement découvrir le pays en lui-même, la culture du pays. En fait, lorsqu'un pays est ouvert, on peut voir un peu la richesse qu'il possède, son histoire. C'est intéressant de voir comment le pays a évolué.

5 : Donc là, c'est par rapport à la culture. Quand on est dans un pays il faut aller voir les locaux, comprendre leur manière, leur habitude.

6 : Ensuite c'est prendre le train ou circuler à vélo, c'est plus respectueux de la nature.

7 : Le tourisme c'est aussi les J.O en Grèce, c'est bien car ça permet d'assister à un événement et cela pousse au voyage et donc à découvrir la culture d'un pays, surtout dans ce pays très riche en patrimoine. Je trouve juste que ça contraste avec le couple que l'on voit et l'Acropole derrière. Cela fait venir voir le patrimoine mais en même temps il y a ça devant. C'est bizarre. Il aurait dû préserver le site cela ne fait pas typique, c'est dommage.

8 : C'est comme là, cette piscine artificielle juste à côté de la mer. Cela gâche le paysage et cela aurait été mieux de laisser tout simplement la mer.

9 : Bon après pour le tourisme éthique il ne faut pas oublier que dans certains pays il va y avoir, par exemple pour les animaux, une sur exploitation comme l'élevage intensif.

10 : C'est encore le voyage le fait de découvrir la faune. C'est justement d'aller dans le sauvage. Je sais que moi si je fais du tourisme c'est aussi pour voir la vie, les locaux mais c'est aussi pour voir le paysage parfois seul c'est même mieux.



11 : Ou c'est se retrouver à Barcelone avec quelqu'un en train de prendre un petit déjeuner.

12 : Ou c'est aussi profiter des activités qu'il y a sur place dont on doit profiter des opportunités que nous offre l'endroit comme par exemple faire du surf ce n'est pas possible à Nice. Ou même faire quelque chose que l'on a chez nous, à Nice mais que nous n'avons pas encore eu l'opportunité de faire. C'est profiter.

**Modérateur** : Donc l'éthique, si je peux interpréter ce que tu viens de me dire, c'est la liberté ?

**Adrien** : Voilà mais en respectant le lieu. C'est une liberté qui s'arrête là où commence celle des autres.

**Modérateur** : Et toi, Valentin ?

**Valentin** : Moi je n'ai pas été très inspiré. J'ai juste cette image de 2 personnes qui font du vélo au milieu d'un champ. Ils utilisent un moyen de transport non-polluant, ils n'abîment pas la nature qui est autour. Je n'ai pas grand-chose à dire, en fait.

## Appendix 9 Collage example from 3<sup>rd</sup> Yr. Science Group – Barbara.



### Verbatim presenting the above Collage – 3<sup>rd</sup> Yr. Science Group – Barbara.

#### **Barbara :**

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